Minnesota Indian History and Culture Lessons

A Compilation of Native American Lessons and Resources for Teachers

Edited by
Priscilla Buffalohead and Ramona Kitto Stately

Especially for the 16th Annual Indian Education Day & Wacipi

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The 16th Annual Indian Educaton Day and Wacipi poster artwork was created by Tim Brown. Tim is Ojibwe and an enrolled member of the White Earth Band in Minnesota. His credentials are unique in that he is both a professionally trained educator as well as a self-taught artist. Tim holds a Bachelor’s degree from the University of Minnesota, a Master’s degree from Penn State University, and a Doctorate from the University of St. Thomas. He has served as a special education teacher, an alternative school administrator, an assistant principal, and an Indian Education Director for the Minneapolis Public Schools. He is currently serving as Special Education Coordinator for the ISD279 Osseo Area Schools.

Tim’s art combines traditional media with digital art to create engaging images. His work expresses energy and vibrancy as well as communicating themes about Native life in 21st century America. “As oral cultures”, Tim explains “we are posed to thrive in a digital world where people must cut, paste, and synthesize various elements to create meaning, much like we did when we used to listen to stories. Native people are hard-wired to tell stories and today, we just have different tools to do this.” Creating beauty and harmony through artistic expression has always been so much a part of the daily lives of American Indians that no separate word for art exists in Ojibwe and Dakota languages. There is no word for artist because all tribal members were seen as artistically gifted. If some were more skilled than others, that simply meant more was expected of them. Art is an extension of spirituality, a means of expressing a way of life. Through self-expression, a way of life is identified. Similarities exist among American Indian art, but there are different specifics to a tribe. Each tribe has its own identity.

TURTLE SYMBOL AMONG THE OJIBWE

North America is known to the Ojibwe as Turtle Island. Among many things, the turtle represents the living earth to the Ojibwe as told in their creation story. The thirteen circles inside the turtle shell signify the lunar cycles in a year. TURTLE represents to our people the Mother Earth we stand upon, sustaining us with constancy, resiliency and generosity. We are cared for by our Earth Mother with her blessings of food, clothing, shelter, and medicine.

TURTLE SYMBOLISM AMONG THE DAKOTA

The Turtle, called “Keya” in the Dakota language, is a powerful symbol. Turtle is associated with women, with fertility, the creation of new life, long life, and resilience. The Turtle symbol is also associated with protection much like mothers protect their offspring from harm. Given these associations, the turtle motif is often seen in the dance dress regalia of Dakota (and Lakota) women.

When a Dakota child is born it is the traditional way for the Grandmother to sew and bead an amulet made of hide. This amulet takes the shape a a turtle or lizard and holds the child’s umbilical cord. The amulet first appears on the baby’s cradle board and as the child grows older it is placed in their medicine bag. The medicine bag is kept by this child for life as a form of protection and symbol of long life.

TURTLE SYMBOLISM IN HOCHUNK TRADITION

Turtle is one of only a few characters who figure prominently in Ho-Chunk oral tradition. His Ho-Chunk name is Ke-ćąk (pronounced Kay-chunk). He is the second son (of four) that was sent to earth to show humans how to live. He taught Ho-Chunks the arts of war and hunting. In the complex Ho-Chunk story cycle of Red Horn, Turtle is seen as a representation of war. Turtle is a very successful hunter and warrior, but he is lazy and greedy outside of those events because of his success. He is good in warfare and with archery because he is seen as being a part of the arrows. This stems from the Ho-Chunk custom of making arrowheads out of the claws of the snapping turtle.

In one of the stories from the Red Horn cycle, Turtle is credited with carrying the people over a broad river and into a new territory where there is abundant game. To some, the story implies that warfare is necessary when people enter a new land. These stories always depict Turtle as successful in games including wrestling contests, gambling, and archery. Turtle is also known for his great sense of humor. He pokes fun at himself as well as others to remind us all not to take ourselves too seriously.

While Turtle is not an original clan (family group based on common ancestry) of the Ho-Chunk, the clans of the Earth Division sometimes refer to themselves as “People of the Turtle”. Many Ho-Chunk personal names are also associated with Turtle. One famous Ho-Chunk leader, who signed the Treaty of Prairie du Chien in 1825, was called Kereman (Kay-day- mah-nee) “the turtle that walks”.

Tim Brown
White Earth Ojibwe Artist
Han Mitakuyepi,

As project director of the Success for the Future Grant and specialist of ISD 279 – Osseo Area Schools Secondary Indian Education Program, I have spent the last several years gathering curriculum to help in the understanding of the Native American culture of those who are indigenous to “Mnisota.” Working with constantly changing and updating information technology, the resources available “at your fingertips” are not always accurate or true. It has been the goal of Shawnee Hunt and me in our professional learning community to consistently review and update our Native American resource list and have it available to ISD 279 teachers on the Internet and in Outlook’s public folders. The curriculum is a short compilation of several teachers’ work, based on my request community-wide to share the project resources.

The publication’s second edition will be free to all teachers who attend the 2011 American Indian Education Day and Wacipi on April 30, and also available on two Websites:

- Teachers only: https://my279.org/index.php/tech-learn/american-indian-studies
- General public:Http://www.district279.org/departments/curriculum/Subjects/AmericanIndian/index.cfm

The second edition contains basic information, such as Minnesota reservations and sketches, and additional lessons related to the turtle. Since children are the targets for tobacco advertisements, we decided to also focus on wellness. A sponsorship from Clearway Minnesota has inspired us to include a tobacco lesson this year, so students would learn about tobacco’s traditional uses, as opposed to its misuse. Staggering statistics show that the addictive nature of commercial tobacco destroys entire communities. Forty percent of all Native Americans abuse tobacco which is a higher rate than any ethnic group in America. Seven people die every minute across the world as a result of tobacco abuse.

Thank you to Priscilla Buffalohead who has generously donated many of her lessons to this booklet and much of her life to our wakanyeza (sacred little ones).

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*LESSON: MINNESOTA; A SENSE OF PLACE*

**CURRICULAR AREA:** Social studies, Geography.

**MATERIALS:** Reservation Map, Blank Minnesota Map, A Sense of Place Worksheet, Pencil.

**LEARNER GOAL:** The students will arrive at a greater understanding of the Native people of Minnesota and the contributions they have made to Minnesota geography.

**LEARNER OUTCOMES:** The students will be able to:

1. Identify two Indian nations whose homeland is Minnesota.
2. Name and locate 11 Indian reservations in Minnesota.
3. Express in their own words the fact that the 11 reservations are self-governing Nations.
4. Provide examples of the contributions the Dakota and Ojibwe have made to Minnesota geography.

**TEACHER BACKGROUND INFORMATION:**

The Dakota and Ojibwe are two nations whose homeland is Minnesota. The Dakota are a Siouan-speaking people. The word “Dakota” means “allies.” According to oral tradition, the Dakota once lived in seven villages. These villages formed an alliance called Oceti Sakowin, or Council Fires. The seven fires included: Mdewakanton (Dwellers of the Spirit Lake), Wahpekute (Shooters Among the Leaves), Wahpeton (Dwellers Among the Leaves), Sisseton (People of the Ridged Fish Scales), Yankton (Dwellers at the End), Yanktonai (Little Dwellers at the End), and Teton (Dwellers of the Plains). Four of the seven, Mdewakanton, Wahpekute, Wahpeton, and Sisseton are also referred to as the Santee or Eastern Dakota. Today, there are four Dakota communities in Minnesota; Upper Sioux near Granite Falls, Lower Sioux near Morton; Prairie Island near Red Wing, and Shakopee-Mdewakanton near Prior Lake.

The Ojibwe came into Minnesota from locations further east around 1700. The Ojibwe are a single people based on sharing a common language, history, and cultural traditions. The Ojibwe are also referred to as Chippewa, a corruption of the word Ojibwe, but nevertheless used by government officials in treaty negotiations. The Ojibwe call themselves, Anishinabe, which has been translated in a number of ways. Generally, it means our people or our ancestors. The Ojibwe homelands encompass parts of Minnesota, Wisconsin, Michigan, North Dakota and Montana in the United States and parts of Ontario and Manitoba in Canada. Today, there are seven Ojibwe reservations in Minnesota: Red Lake, White Earth, Grand Portage, Fond du Lac, Leech Lake, Bois Forte and Mille Lacs.
Each of the eleven reservations and communities in Minnesota are considered self-governing nations. Each has a government, courts, police, and economic enterprises. Six of the seven Ojibwe reservations, with the exception of Red Lake, are also represented through an umbrella organization, called the Minnesota Chippewa Tribe. Most of the reservations in Minnesota are a portion of old homelands reserved by tribal members after thousands of acres of the original land base were ceded to the U.S. government in treaty negotiations.

Both Ojibwe and Dakota names for places in the Minnesota landscape retain their original Indian names, including our state name. Students will begin to appreciate this fact by completing the Sense of Place Worksheet.

ACTIVITIES:
1. After students have studied the Minnesota Indian Reservations Map, they take a blank map of the state and accurately fill in the names of the 11 Indian reservations. (Map is on page 8)
2. Students complete the sense of place worksheet. They discuss other places in Minnesota that are known by their Dakota or Ojibwe name.

EVALUATION: The students will demonstrate they know the two Indian nations whose homeland is Minnesota and that they understand the 11 reservations in Minnesota are nations through verbal feedback. They will demonstrate they can name and locate the 11 reservations by completing a blank map, and that they understand Indian language contributions by completing the Sense of Place Worksheet.

* Originally published in the Osseo Indian Education Newsletter, OSHKI MAZINA IGAN, Fall 1999
A Sense of Place

Below are six places in Minnesota that have Dakota or Ojibwe Indian names. You can find out what these names mean by working the puzzle. *First, look at the Dakota or Ojibwe phrases and their meanings below. Then use the meanings to figure out what the parts of each place name means. (Remember, spellings often change over time.)

<table>
<thead>
<tr>
<th>Dakota Phrases</th>
<th>Their Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>minni — — — — —</td>
<td>water</td>
</tr>
<tr>
<td>tanka — — — — —</td>
<td>big</td>
</tr>
<tr>
<td>haha — — — — —</td>
<td>falls</td>
</tr>
<tr>
<td>sota — — — — —</td>
<td>cloudy</td>
</tr>
<tr>
<td>mato — — — — —</td>
<td>bear</td>
</tr>
<tr>
<td>mde — — — — —</td>
<td>lake</td>
</tr>
</tbody>
</table>

@ Minnesota means

@ Minnetonka means

@ Minnehaha means

@ Mahtomedi means

<table>
<thead>
<tr>
<th>Ojibwe Phrases</th>
<th>Their Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>misi— — — — —</td>
<td>big, spread all over</td>
</tr>
<tr>
<td>zibi — — — — —</td>
<td>river</td>
</tr>
<tr>
<td>noka — — — — —</td>
<td>old word for bear</td>
</tr>
</tbody>
</table>

@ Mississippi means

@ Nokasippi means
Reservation Sketches

There are 11 Indian reservations and communities in Minnesota. There are seven Ojibwe reservations and four Dakota Communities. Included are sketches of these reservations and communities for a general background for teachers. Further information can be found at the websites of each of these groups.

Upper Sioux Community
Grand Portage Reservation
White Earth Reservation
   Red Lake Nation
Leech Lake Reservation
Fond du Lac Reservation
Bois Forte Reservation
Shakopee Mdewakanton Sioux Community
Lower Sioux Community
Mille Lacs Reservation
Prairie Island (Dakota) See website
Shakopee Mdewakanton Sioux Community

The Shakopee Mdewakanton Sioux consist of representatives from the Eastern or Santee division of the Dakota Nation. This community is Minnesota’s smallest and youngest reservation. It is located 17 miles southwest of Bloomington, Minnesota and 45 minutes from downtown Minneapolis. It lies within the city limits of Prior Lake in Scott County. Approximately 250 people live on this tiny reservation.

In the 17th century, ancestors of the Dakota people lived in a number of villages in the lands that later became known as Minnesota. These villages formed a political alliance known as Oceti Sakowin. It comprised seven groups. Four of these, the Mdewakanton (Dwellers of the Spirit Lake), Wahpekute (Shooters Among the Leaves), Wahpeton (Dwellers Among the Leaves), and Sisseton (People of the Ridged Fish Scales) are known as the Sanyanti or Eastern Dakota.

The Mdewakanton division of the Eastern Dakota signed the first of several treaties with the federal government in 1805. The Treaty of 1851 had the most profound effect on the lives of the Mdewakanton and other Eastern Dakota bands. According to the provisions of this treaty, the Dakota agreed to give up homelands in southern Minnesota in exchange for a 10 mile wide strip of land along the Minnesota River. Many Dakota leaders opposed this treaty, and others were coerced into signing it.

The failure of the federal government to live up to what it promised in this treaty, led to a war between the Dakota and white settlers in 1862. This war lasted approximately three months. In its aftermath, the largest mass execution in United States history took place when 38 Dakota men who had taken part in the war were hanged in Mankato, Minnesota on December 26, 1862. Other Minnesota Dakota escaped to the Western Plains or were put in prison camps. The prisoners were eventually sent to the newly established Crow Creek Reservation in South Dakota.

During the final decades of the 19th century, four Dakota communities were re-established in Minnesota. The Shakopee Mdewakanton community was officially organized and incorporated as a tribal entity in 1969. At that time the community consisted of 75 people. Shakopee Mdewakanton tribal government includes a General Council comprised of all enrolled tribal members, and three members council elected to office by the General Council to serve four year terms.

One of the first tribal enterprises of the community, the Little Six Bingo Hall, began operation in 1982. By 1992, the new Mystic Lake Casino had been built which offered 1100 slot machines, 76 blackjack tables, and a 1250 seat hall. The adjoining casino, Dakota Country Casino, opened its doors in 1993. Additional tribal enterprises include among others, a new hotel and a small shopping mall adjoining the casinos. The tribe’s casino enterprise and related businesses employ several hundred people including tribal members, tribal members from other communities and non-Indians. Profits from the casinos have been used to build a new community center and recreation center for community use and to provide a variety of health, dental care and social services for tribal members.

The Shakopee Mdewakanton Sioux community hosts an annual powwow in late August. This event is attended by Indian people from several different reservations and communities in the United States and Canada. This and other inter-tribal powwows are open to the public.
The Lower Sioux Community is located within Redwood County in south central Minnesota. The community is about two miles south of the village of Morton and approximately six miles east of the city of Redwood Falls. The community, located along the bluffs of the Minnesota River Valley, offers a rare combination of scenic beauty and Minnesota heritage. Reservation enrollment includes approximately 612 members.

**Historical Background**

The homeland of the Mdewakanton Dakota is the forest and lake country of Minnesota and western Wisconsin. The Mdewakanton represent one of four bands of the Sanyanti or eastern Dakota. The other three bands include the Sisseton, Wahpeton, and Wahpekute. During the late 1600’s all four bands made their homes in several village sites throughout Minnesota. Mdewakanton means “Dwellers of the Spirit Lake.” The people of this band once lived in the Lake Mille Lacs area and they took their name from the lake which they called Mde-wakan or Spirit Lake. Sometime during the early years of the 18th century, they were expelled from the area by the Ojibwe Indians.

In the late 1700’s and early 1800’s, the Mdewakanton and other Eastern Dakota bands began to live in the prairie country south and west of Minnesota’s forests. For a part of the year they lived in the woodlands. Here they built summer villages. They constructed elm bark houses with platforms for drying their summer harvests of corn. They also exploited woodland resources such as deer, wild rice, and maple sap. At other seasons, they moved out onto the prairies and even further west to the Plains to hunt buffalo. Although they did not have as many horses as their relatives who lived to the west, they continued to use the resources of both environments.

In the Treaty of October 15, 1851, the Mdewakanton and Wahpekute bands cedes much of their Minnesota homelands to the federal government. They kept for themselves a ten mile wide tract of land on either side of the Minnesota River from Little Rock to the Yellow Medicine River. The Treaty of 1858, allotted this land in 80 acre plots to each family head. The surplus land was sold for 10 cents an acre. As a result of these treaties, the Mdewakanton soon found themselves deprived of their hunting grounds and they became reduced to starvation. Under difficult conditions, they were forced into a war with American settlers which became known as the Dakota Conflict of 1862. In the aftermath of the war, all treaties made with the Eastern Dakota were revoked, and the Dakota people either fled to the Dakotas or Canada or were removed to the Crow Creek Reservation in South Dakota.
THE RESERVATION TODAY

Acts of Congress in 1888, 1889, and 1890 and the Indian Reorganization Act of 1934, established the Lower Sioux Community. The governing body of the community is comprised of five members who are elected for two year terms of office. Tribal enterprises include the Lower Sioux Trading Post and Gift Shop which serves as a manufacturing and sales outlet for hand thrown, hand painted pottery made by tribal members; Jackpot Junction Casino which includes a restaurant, live entertainment, a shuttle service, and RV Park for overnight parking and camping; and Dakota Inn which is a new motel with over 100 rooms. Other tribal enterprises include the Lower Sioux Smoke Shop, a convenience store and gas station. Lower Sioux students attend public schools in Morton and Redwood Falls. Health care for tribal members is provided through the Indian Health Service.

Annual events on the reservation include a traditional pow-wow (wacipi) help during the second week of June. Throughout the year tribal members also sponsor feasts and gatherings for special family events. Two historic sites are located on or near the reservation. These include St. Cornelias Church and the Minnesota Agency which once stood at the heart of Dakota lands. Today the agency serves as an interpretive center, book, and gift shop.
Upper Sioux Community
by Priscilla Buffalohead

Location
The Upper Sioux Community is located within a five-mile radius of the city of Granite Falls, Minnesota. The tribal land base borders the Minnesota River. U.S. Highway 212 and State Highway 23 intersect the reservation. The reservation consists of rolling prairie country and woodlands enclosed in the valley of the Minnesota River. A five-member trustee board governs the community. The trustees include a Chairperson, Vice Chair, Secretary, and Treasurer. Each member serves a four-year term of office.

Children of the Upper Sioux Community attend public school in the city of Granite Falls. Some members send their children to Flandreau Indian School, a Bureau of Indian affairs boarding school in South Dakota. The newest tribal enterprise of the Upper Sioux Community is the Firefly Creek Casino. This casino offers a full range of gaming such as bingo, blackjack, and slot machines. Tribal members are employed at the casino in tribal government operations, and in a variety of occupations in the surrounding communities.

Historical Background
Members of the Upper Sioux Community are descendants of the Sanyanti or Santee Dakota. During the 1600’s, the Santee made their homes in several village locations throughout Minnesota. In the late 1700’s and early 1800’s, the Santee Dakota began to live in the prairie country south and west of Minnesota’s forests. For a part of the year, they lived in the woodlands. Here they built summer villages. They constructed elm bark houses with platforms for drying their summer harvests of corn. They also exploited woodland resources such as deer, wild rice and maple sap. At other seasons, they moved out onto the prairies and even further west to the plains to hunt buffalo. Although they did not have as many horses as their relatives who lived to the west, they continued to use the resources of both environments.

The Treaty of Washington on September 29, 1837,ceded all the Dakota lands east of the Mississippi River. Proceeds from this treaty were used to pay off debts traders claimed were owed to them. In the Treaty of October 15, 1851, two bands of the Santee ceded most of their Minnesota lands to the federal government. They kept for themselves a ten mile wide tract of land on either side of the Minnesota River from Little Rock to the Yellow Medicine River. The Treaty of June 19, 1858, allotted this land in 80-acre plots to each family head. The surplus land was sold for 10 cents an acre.

The Santee Dakota, deprived of their hunting grounds and reduced to starvation as a result of the treaties signed in the 1850’s, were forced into a war with American settlers. Chief Little Crow led what became known as the Dakota Conflict of 1862. In the aftermath of the war, all treaties made with the Santee Dakota were revoked, and the Dakota people either fled to the Dakotas or Canada or were removed to the Crow Creek Reservation in South Dakota. The Upper Sioux Community of today was established by a Proclamation of the Secretary of Interior on October 6, 1938.

Famous People
There are several prominent Minnesotans who are members of the Upper Sioux Community. One such individual is Carolyn Cavender Schonmer. Carolyn is one of only a handful of individuals in Minnesota who speaks her Native language fluently. She served as a Dakota Language teacher for several years at the University of Minnesota. The Shakopee-Mdewakanton Community currently employs her as a Dakota language teacher. Carolyn is very generous with her time, and very concerned about the educational needs of American Indian children. Last school year, she taught the Dakota language to American Indian families in the Robbinsdale and Osseo School Districts. She is a much-loved elder advisor to the Osseo Indian Education program.

By Priscilla Buffalohead
LEECH LAKE RESERVATION

The Leech Lake Reservation is one of seven Ojibwe reservations in Minnesota. It is located in the pine forestlands of north central Minnesota. Some of the largest and most beautiful lakes in the state – Leech, Cass, and Winnibigoshish, are found within the reservation. The communities of Cass Lake, Bena, Ball Club, Inger, Deer River, Federal Dam, Onigum and several smaller settlements are within the reservation boundaries.

According to oral tradition, the Ojibwe migrated into the Great Lakes region from the east. The first families to locate at Leech Lake, in the mid 1700’s were members of the Bear and Catfish clans of the tribe. These families established villages on small islands in the lake. From here, they exploited the rich hunting grounds surrounding the lakes, the abundant wild rice beds, the stands of maple groves, and lake waters, which provided a bountiful source of whitefish. Gradually other groups joined the Leech Lake Ojibwe. They came from Rainy Lake, Sandy Lake, and Lake Superior.

Historically, the Leech Lake Ojibwe became known as the Pillager Band because of a great misunderstanding. Members of this band were camping out for a religious ceremony when a white trader came among them. During his travel up the Mississippi, his trade goods became wet and he hung them out to dry. Band members approached the trader and offered pelts they had at home for his trade goods. The trader, not understanding the Ojibwe language, did not comprehend what they wanted. In the confusion that followed, some band members helped themselves to the trader’s store of goods.

Many well known leaders of the Ojibwe Nation have come from the Leech Lake Band. Oze-win-dub, the Yellow Head, from Cass Lake, is the man who guided Henry Roe Schoolcraft to Lake Itasca. Another leader, Bug-o-nay-geshig or Hole in the Day, and nephew of the famous Hole in the Day II from Gull Lake, led a rebellion against federal agents who came to arrest some of his people in the late 1890’s. Bug-o-nay-geshig School, on the reservation, is named after this famous leader. Perhaps the most well known leader from Leech Lake was Esh-ke-bug-e-coshe or Flatmouth. Born near Crow Wing around 1780, Flatmouth lived in Canada as a young man. He returned to make his home at Leech Lake sometime before 1806. He was known as a civil chief and he was highly respected by his people because he was a very knowledgeable man and an eloquent speaker. He participated in treaty making between the U.S. government and his band between 1837 and 1855. At one of these treaty conferences, Flatmouth said to the Commissioners: “It is hard to give up the land. The Great Spirit made the Earth and placed us upon it and caused it to produce that which enables us to live. You know we cannot live deprived of lakes and rivers. There is some game on this land yet, and for that we wish to remain. And we want some benefit for the sale, otherwise we would not give it up.”

After the White Earth Reservation was established in 1867, some Leech Lake members moved to the new reservation. Many others chose to stay in their homelands and their descendants comprise the population of the reservation today.
The Leech Lake Reservation is governed by a five member Reservation Business Committee. Elections are held every two years. The committee sets general policy and a management team is responsible for carrying out tribal programs. Leech Lake is one of six reservations in Minnesota that organized as the Minnesota Chippewa Tribe under Section 16 of the 1934 Indian Reorganization Act. The Chairperson and Secretary-Treasurer of the Business Committee also serve on the Minnesota Chippewa Tribe’s Executive Committee. The headquarters for the Minnesota Chippewa Tribe is located on the Leech Lake Reservation in the village of Cass Lake.

The Leech Lake tribe is the major employers of tribal members. Nearly 500 people are employed full time in nine tribal programs including planning, resource management, business, education, and youth program, social and health services, manpower, housing and accounting.

Children living on the reservation are served by seven public schools as Cass Lake, Bemidji, Blackduck, Deer River, Remer, Walker, and Grand Rapids. Students can also attend Bug-o-nay-geshig School, a tribal school funded through the Bureau of Indian affairs.

Traditional and contest pow-wows are held on the Leech Lake Reservation from May through September. These include a spring pow-wow, Fourth of July pow-wow, Ball Club pow-wow, the Inger Community pow-wow and the Labor Day pow-wow. In addition, a wild rice festival is held in the community of Deer River in August.
Mille Lacs Reservation
American Indian Reservations and Communities in the Upper Midwest

The Mille Lacs Reservation is located in east central Minnesota along the southwestern shores of Lake Mille Lacs. The reservation includes the communities of Vineland, Isle, Sandy Lake, East Lake, and Lake Lena. These tribal lands are located within the counties of Mille Lacs Lake which is one of the largest lakes in Minnesota. The lake is surrounded by smaller lakes and streams, low lying marshes, pine and hardwood forests. For tourists, this region is known as a great fishing and resort area.

According to sacred legend, the ancestors of the Ojibwe migrated to the Great Lakes region from the East. This migration may have begun several centuries ago.

but for the Ojibwe, it is a place where the past touches the present and connects with the lives of the people who came before.

The Ojibwe people of the Mille Lacs Reservation are part of a much larger group which is referred to as the Ojibwe Nation. According to sacred legend, the ancestors of the Ojibwe migrated to the Great Lakes region from the East. This migration may have begun several centuries ago. When the ancestors of the Ojibwe reached Bow-e-ting (Saulte Ste. Marie) they split into two groups. One migrated west along the north shore of Lake Superior. The other, the main body, migrated in the same direction along the southern shore of this great lake. Eventually, the main body of the southern division congregated together at LaPointe (Madeline) Island.

The Southern Ojibwe created a large settlement at La Pointe, and it was here they lived for four or five generations. Possibly in the mid 1600's, they moved back to their former villages. The Ojibwe who came to live in the Mille Lacs area came largely from the villages along the southern shore of Lake Superior. For the Mille Lacs Ojibwe, the Lake and surrounding forests have been a cherished homeland for well over two centuries.

The story of how and why the Mille Lacs Reservation came to have its present form is a story of repeated injustice. In 1901, S.M. Brosi ils of the Indian Rights Association wrote: “No tribe in the United States has suffered to a greater extent by reason of unfulfilled promises and agreements on the part of the United States government than the Mille Lacs Band of Chippewa of Minnesota.” The United States purchased 12 million acres in what would become Minnesota and Wisconsin in 1837. The government agreed that the Ojibwe people who lived on this land could continue to hunt, fish and gather on their old homelands indefinitely. Because the Mille Lacs Band had assisted white settlers during the Dakota Conflict of 1862, the government promised they could remain on their lands.

Later treaties, however, reduced the land base even further as lumber barons who wanted the pine land pressured government agents to make new land cessions. By the early years of the 20th century, Mille Lacs families who chose to stay at the lake were being harassed and sometimes even burned out of their homes. A great loss of land resulted from these injustices and consequently, Mille Lacs is a very small reservation today.

Today, the Mille Lacs Ojibwe maintain a government to government relationship with the United States. They are one of five reservations organized as The Minnesota Chippewa Tribe under provisions of the Indian Reorganization Act of
1934. The Mille Lacs governing body is modeled after a separation of powers form of government. The government consists of three branches: executive, legislative and judicial. The Chief Executive is responsible for the administrative branch of government. The Speaker of the Assembly and Secretary/Treasurer are responsible for the legislative branch. The judicial branch is headed by the Chief Justice who runs the band’s Court of Central Jurisdiction.

The Mille Lacs Band owns two casinos: Grand Casino, Mille Lacs, and Grand Casino, Hinkley. The Grand Casino at Hinkley also houses a day care center and video gaming area for children. Both casinos are open 24 hours a day, 7 days a week. Since the two casinos opened, there has been nearly full employment of band members for the first time in 100 years. With profits from the casino operation, the band has bought back several hundred acres of land they once held. In addition, they have built roads, water and sewage treatment systems, schools, a day care facility, a hospital sized clinic, two community centers, two massive log buildings for ceremonial events, and new homes for reservation residents. Nay-ah-shing School is located in the community of Vineland. The school offers a fully accredited educational program and emphasizes tribal history, culture, and the Ojibwe language.

The Mille Lacs Band hosts an annual pow-wow held during the summer months at Grand Casino Hinkley. The Mille Lacs Indian Museum, operated by the Minnesota Historical Society, is also located at Vineland. The museum offers visitors a view of the way of life of the Ojibwe people as it was practiced long ago. The museum includes a gift shop which features many unique items for sale such as birch bark baskets with porcupine quill embroidery, beadwork, and basswood dolls.

Perhaps the most hopeful sign for a brighter future lies within the Mille Lacs people. Throughout their history, they have demonstrated a remarkable strength of character. Nearly 500 years have passed since Europeans arrived in North America. Despite dire predictions that Indian people are a vanishing race, the Mille Lacs Ojibwe have endured. Many still live near the shores of lake Mille Lacs. The culture and language are still being taught through the generations. The people have endured.

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the clear sky resounds when i come making a sound the clear sky loves to hear me sing

Anishinaabe Lyric Poem
The Fond du Lac Reservation is located in northeastern Minnesota west of the city of Duluth. It includes the communities of Cloquet, Sawyer, and Brookston. The land that forms the reservation lies at the top of rugged hills that rise from the Lake Superior basin. The Fond du Lac Reservation enrollment includes over 1000 members who are Ojibwe (Anishinabe, Chippewa). The Ojibwe who came to live on the Fond du Lac Reservation are primarily from the Lake Superior division of the tribe. They are called Ke-che-gum-me-win-in-e-wug or Men of the Great Water. Arriving from former villages along the southern shore of Lake Superior, by 1783, the people who came to be known as the Fond du Lac Ojibwe had already established a permanent village near the mouth of the St. Louis River on lands that became the reservation.

During the summer of 1826, an historic treaty council was held at Fond du Lac. Representatives from several Ojibwe bands met with government agents to sign an agreement establishing a boundary between Dakota and Ojibwe lands. By 1843, the population at Fond du Lac consisted of three bands with a total enrollment of 433 members. During this period in Fond du Lac history, three prominent community leaders are often mentioned. Mongazid (the Loon’s Foot) was a hereditary chief of the Marten doo-daim (clan). He is said to have possessed a bark scroll which recorded eight to nine generations of chiefs in his family. Shin-goob (the Balsam) was also a hereditary chief, and Na-ganab (the Foremost Sitter) was the speaker for the chiefs. The Treaty of 1854 created the reservation. At that time band members lived at Fond du Lac, Minnesota Point, Superior Point, Cloquet, Big Lake (Sawyer), Brookston, Indian Point at the west end of Duluth and in the Spirit Lake area. Today, because of irresponsible government policies, the reservation has been reduced to approximately 35% of the original land base.

Fond du Lac is one of six reservations to be organized as the Minnesota Chippewa Tribe. The Reservation Business Committee, consisting of five members is elected to serve four year terms. The Fond du Lac Band employs over 1000 people for government service and tribal enterprise work. Tribal enterprises include a construction company, two casinos and a new hotel.

Black Bear Casino and hotel are located in Carlton, and Fond du Luth Casino is located in the city of Duluth. The revenues from these tribal enterprises are redistributed to reservation members through direct services and other activities.

Health care to reservation residents is provided through Min-no-aya-win Clinic, located in Cloquet, and through the Center for American Indian Resources in Duluth. The nation’s first Indian owned and operated chemical dependency treatment center is also located on the reservation. It is called Mash-ka-Wisen which means, “Be Strong, Accept Help.” Four school districts serve the Fond du Lac Reservation. The Fond du lac Headstart Program serves over 100 children. The Fond du Lac Ojibwe School, which serves approximately 250 students, emphasizes Ojibwe culture and heritage. Annual events held on the Fond du lac Reservation include the Ojibwe School Pow-wow in May, the Mash-ka-wisen Pow-wow which honors sobriety in August, and the Honor the Elders Pow-wow in December. Other events include the Peter DuFault Memorial Day picnic, the Fond du Lac Health Fair, and the summer and fall Bear Fests.
Grand Portage Reservation

by Priscilla Buffalohead

Grand Portage boasts of a rich history because it was a great meeting place for many ethnic groups brought together by the fur trade.

Location
The Grand Portage Reservation is located in the extreme northeastern corner of Minnesota. Reservation lands border the province of Ontario in Canada. The village of Grand Portage, located along Highway 61, is within the reservation boundaries. The nearest large cities are Thunder Bay, Ontario to the east and Duluth, Minnesota to the south. The reservation land base consists of 44,673 acres, most of which are tribal lands. The reservation is a land of spectacular scenic beauty. Miles of flat sandy Lake Superior shoreline give way to rugged hills dotted with pine. On the higher hills, one can see Grand Portage village below and the breathtaking beauty of the shoreline. The Pigeon River drops in cascades of waterfalls toward the lake at the north end of the reservation. The famous spirit cedar, or witch tree, a 300 year old twisted cedar, can be found along the shore just outside the village.

Historical Background
It is difficult to say precisely when the Ojibwe people first located in the Grand Portage area but it is certainly one of the earliest Ojibwe settlements in Minnesota. Grand Portage boasts of a rich history because it was a great meeting place for many ethnic groups brought together by the fur trade. The fur trading economy developed during the early years of contact between Indian Nations and Europeans. European traders and voyageurs brought guns, kettles, processed cloth, blankets and many other items to trade with Indian families. In return, Indian hunters and trappers brought the pelts of fur bearing animals to the trading posts. These furs became fashionable hats and other articles in the European market.

Grand Portage was an ideal location for the establishment of a trading center. The bay and level shoreline made for easy canoe landings. In addition, a short distance of nine miles separated the bay from a spot above Pigeon River Falls where canoes could be loaded with goods to be traded in the western interior. Early French traders used the portage and by 1731, they had built a cabin, blacksmith shop, and warehouse here. After 1760, the British took over the western trade and Grand Portage because an even more important trade center. By 1783, the British Northwest company had built a large complex of buildings at Grand Portage. The site became known as Fort Charlotte.

Around this time, 150 Ojibwe families lived at Grand Portage and along the north shore of Lake Superior. These families were instrumental in the success of the fur trade. They were skilled trappers and provided the traders with fine finished pelts. They also taught the traders how to make and repair canoes. In addition, Ojibwe families provided the traders with essential food supplies such as deer and moose, wild rice and maple sugar. Hereditary chiefs, who had to deal with an increasing number of outsiders, offered village leadership during this era. Aysh-paying, born in Grand Portage in 1783, became principal chief in 1838. Hereditary chiefs who came after included Shaganahshing (Little Englishman), Ahdikonce (Little Caribou), Joseph Luois, and May-maush-ko-waush. May-maush-ko-waush was the last principal chief at
Grand Portage. He died in 1920.

After the war of 1812, the Americans took over territories formerly held by the British. The Americans were less interested in trade and more interested in taking Indian lands. The first land cession made by the Grand Portage Ojibwe took place in the 1840s when Minong (Isle Royale), the large island 18 miles from the village, was turned over to the state of Michigan. In the Treaty of 1854, the Grand Portage Band ceded to the federal government the iron rich land at the western tip of Lake Superior and the lands north to the Canadian border. This treaty set aside two small reservations for the Ojibwe, one of which was Grand Portage.

Permanent houses were built at Grand Portage around 1856. Day schools were established for the children, and except for harvesting seasons, the schools were well attended. Some Grand Portage families added farming to the more traditional round of hunting, fishing, and plant gathering. As the century closed, village men found additional work in nearby Canadian mines, at the Grand Marais boat dock, and in lumber camps.

The Dawes Act of 1887 and the Nelson Act of 1889 brought disastrous consequences for the Grand Portage Ojibwe. These acts allowed land speculators to grab up large portions of reservation land. The situation did not begin to be rectified until passage of the Indian Reorganization Act of 1934.

By 1939 a new tribal government was in place at Grand Portage. Under the leadership of tribal chairman, Alton Bramer, the tribe bought back some of the land that had been taken by land speculators. During the years of the Great Depression, Grand Portage men worked in the Indian Division of the Civilian Conservation Corps. They worked on archaeology excavation projects around the old Northwest Company stockade at the lake and in the logging camps at Nett Lake. The log school house and log community center became a permanent fixture of the village during the 1930s.

By 1960, Grand Portage continued to be a rather isolated community. As decades passed, the installation of a new telephone system and the construction of Highway 61 made direct communication with other communities more possible. The Reservation Business Committee negotiated with the Radisson Hotel Corporation in the 1970s to build a Radisson at Grand Portage. The hotel is now a tribal enterprise called Grand Portage Lodge and Conference Center.

The Grand Portage People
Several well-known Indian leaders came from the Grand Portage Band. Billy Blackwell has written a number of children's books about the Ojibwe. Ruth Ann Myers is well known for her work in the field of Indian education and Indian rights issues. She served on the State Board of Education and became the Board's Chairperson during the 1980's.

Her tireless efforts on behalf of Indian children have led to profound state policy changes with regard to the way Indian children and their parents are treated in the public school system. The internationally known artist, George Morrison, was also a Grand Portage enrollee. His fine art pieces, which include horizon paintings and driftwood collages, are drawn from his roots growing up near the Grand Portage Reservation.

By Priscilla Buffalohead

Oshki Mazina Lgan
Osseo Area Schools
Intergenerational College
(Continued from pg. 1)

As the course progressed, entire families began coming to class. Priscilla Buffalohead, who has taught at Augsburg College for many years, facilitated the classes. Guest lecturers included Karen Knife Sterner, Professor of Education at Southwest State University, and W. Roger Buffalohead, who is Vice-President of NAES College and director of the Urban Teacher Training Program at Minneapolis Community and Technical College. Karen shared facets of her Lakota culture with the students. Roger discussed the history of Indian policies and the need for leadership and commitment to community on the part of Native people.

The students were urged to take good notes, and they found out why when it came to taking the final exam. One elementary student, Sheena Marie Nicholls, who sat in on the course, found an ingenious way to take notes. She actually drew the lectures on her note pad. Her brother, Johnathan, was intrigued by the theories of anthropologist-linguist, Edward Sapir, and plans to find his books. Class assignments gave the students a chance to refine their presentation skills. They did an oral presentation on their family history, a formal lesson plan, and a visual exhibit plan. Many of these students have already had experience offering presentations in Osseo's classrooms.

The intergenerational college course offered during the summer of 2001 was clearly a pilot project. None of us were certain it would work. However, participant evaluations suggest that it was a great success. Comments from these evaluations suggest that: 1) the content of the course constituted new information 2) college classes need to be offered more often in home environments 3) more classes on Native issues should be offered 4) taking a class together as whole families felt right. And 5) offering a real college class is an authentic way to encourage students and parents to go to college. Perhaps what we really learned, is that there is not one way to deliver educational services. The intergenerational approach we tried, felt right because American Indian people have always lived, worked, and learned together as whole families. Different approaches to education need to be tried to accommodate and embrace cultural differences.

By Priscilla Buffalohead

NEWSLETTER STAFF
Priscilla Buffalohead - Elementary Indian Education
Michele Sterner - Secondary Indian Education
Bonnie Ripberger - Desktop Publishing
American Indian Reservations and communities in the Upper Midwest highlighting the

Bois Forte Reservation

The Bois Forte Reservation is also referred to as the Nett Lake Reservation. It is located in northern Minnesota within St. Louis and Koochiching Counties. The reservation includes 112,000 acres of tribal owned lands. These lands include pine forests, numerous lakes and streams, and marshy lowlands. Nett Lake, at the center of the reservation, has the largest natural bed of wild rice in North America. The cities nearest the reservation include Orr, approximately 21 miles away, Cook, approximately 45 miles away, and International Falls, approximately 70 miles away. The Vermillion section of the reservation is located 60 miles away from Nett Lake near Tower, Minnesota.

The Bois Forte Reservation enrollment includes 2300 members who are Ojibwe (Anishinabe, Chippewa). Approximately 350 tribal members live at Nett Lake, and 125 members live at Vermillion. The Ojibwe who came to live on the Bois Forte Reservation are primarily from the northern division of the Ojibwe nation, having migrated here from locations along the north shore of Lake Superior. Maps drawn in the early 1800's note the existence of the community of Nett Lake. Long ago, they were known by other Ojibwe as "men of the thick fur woods". The Bois Forte Reservation was established by Treaty on April 7, 1866 and by Executive Order dated December 30, 1881.

Bois Forte is one of six reservations to be organized as the Minnesota Chippewa Tribe. The Reservation Business Committee, consisting of five members, is the governing body of the reservation. The tribal government, health service clinic, and the Nett Lake school are the largest employers on the reservation. Bois Forte tribal enterprises include Fortune Bay Casino, a gaming enterprise located on Lake Vermillion near Tower, Minnesota; a multi-service center which consists of a convenience store and gas station in the community of Nett Lake; and a sawmill which is also located at Nett Lake. Health services for tribal members are provided by the Bois Forte Medical and Dental Clinic which opened in 1986.

The children of tribal members attend school in the Nett Lake School District. Nett Lake School, located on the reservation, serves students in grades kindergarten through six. Students in grades seven through twelve attend school 21 miles away in Orr, Minnesota. A new Education Center for tribal members is now under construction. Annual events held on the reservation include Sah-gi-bah-gah Days, a pow-wow and feast held during the last week of May or first week of June to celebrate the onset of Spring; Me-gwetch Ma-no-min, a feast and pow-wow held in October to give thanks for the bountiful wild rice harvest; and the Mid-Winter pow-wow and feast to celebrate the mid-winter season. Visitors are encouraged to visit Nett Lake which not only has the largest single bed of wild rice in North America, but is also known as the best duck hunting lake in Minnesota.

The mountains, I become part of it -  
The herbs, the fir tree, I become part of it.  
The morning mists, the clouds,  
the gathering waters, I become part of it.  
The wilderness, the dew drops,  
the pollen--  
I become part of it.  

-Navajo chant
White Earth Reservation by Priscilla Buffalohead

American Indian Reservations and Communities in the Upper Midwest

The White Earth Reservation is located in northwestern Minnesota. The reservation lands encompass 1,296 square miles in 36 townships. These townships are in the northern part of Becker County, the southwestern part of Clearwater County, and all of Mahnomen County. The original White Earth Reservation, created by the Treaty of 1867, included 837,000 acres of land. Today there are 67,000 acres of tribal trust lands left or 12% of the original land base. Within the original reservation are the Indian communities of White Earth, Naytahwaush, Pine Point, Ponsford, Elbow Lake, Rice Lake, Ebro and Beaulieu. The surrounding non-Indian communities are Mahnomen, Waubun, Callaway, and Ogema. The reservation lies at the eastern edge of the Red River Valley. The western portion consists of rolling prairie. The eastern portion includes rich timberlands. Within the wooded lands are numerous small streams, large and beautiful lakes, and wild rice marshes. White clay can be found beneath the black topsoil around White Earth and it is this white clay that gave the White Earth Reservation its name.

The Treaty of 1867 created the White Earth Reservation. The idea behind the treaty was to “consolidate” Ojibwe residents of Minnesota in one place. If the Ojibwe were consolidated, the government authorities believed, there would be more land and resources for white settlements.

The White Earth Reservation was supposed to be the place where all Minnesota’s Ojibwe bands would eventually go. It was to be the place where Indian people would learn white style farming and where they would live like white men.

A township at the extreme southwestern edge of the reservation was added in 1873 to accommodate the Pembina Ojibwe who arrived from the Red River Valley. About the same time, the Ottertail Pillager Band arrived from Leech Lake. This group made their homes at Pine Point and the extreme southwestern portion of the reservation. By 1875, the population of the White Earth Reservation had swelled to 1,400 members. The last migration of Ojibwe arrived at White Earth around 1889 when their homelands were ceded to the federal

June, 2001

Oshki Mazina Igay
government. Families from Leech Lake settled at Pine Point.

Families from the Mille Lacs Reservation settled at Twin Lakes along the Wild Rice River. The villages of Beaulieu and Naytah-waush are associated with Mille Lacs arrivals.

In the 1880’s white settlers began to pour into the Red River Valley just west of the reservation. After much of the prime farmland was taken, farmers began to look to the White Earth Reservation for additional lands. Their call for opening the reservation to white settlement was strongly supported by lumber companies. The lumber interests had their eyes on White Earth’s prime virgin timber. When Congress passed the Dawes Act in 1887, these interests found a way to grab onto the reservation lands. The Dawes Act abolished tribal ownership of the land. Instead, individual tribal members were allotted 40 to 160 acre plots. The thousands of left over acres could then be sold to non-Indians. This policy was put into effect with the passage of the Nelson Act of 1889. This act included a provision whereby four eastern townships of the reservation were ceded to the government. In turn, the government allowed the timber interests to take millions of board feet of pine from these lands. The White Earth Ojibwe received very little in payment considering the land’s true value.

After the turn of the century, a series of government blunders and outright fraud took more White Earth land out of Indian hands. Congress passed bills making it easy for loan sharks and lumber interests to take more land. The Minneapolis, St. Paul, and Sault Ste. Marie Railway gobbled up lands and created the railroad towns of Bejou, Mahnomen, Waubun, Ogema, and Callaway. The White Earth Ojibwe were cheated in every way possible during this bleak period in their history.

Today, there are over 22,000 enrolled White Earth tribal members. Four thousand members live on the reservation. The reservation is governed by the White Earth Tribal Council whose offices are located in the village of White Earth. Doyle Turner is the current Tribal Chair. The band is the major employer on the reservation. Residents are employed in government offices and programs and in tribal enterprises. The Ojibwe Forest Products Company, one tribal enterprise, is located in Waubun. This company markets forest products throughout the Midwest. The White Earth Garment Manufacturing Company located at Naytahwaush manufactures hockey jerseys, softball uniforms, sweatshirts and t-shirts. The largest tribal enterprise, Shooting Star Casino and Hotel employ over 900 people, 80% of whom are reservation residents. Seven school districts serve the White Earth Reservation. Children of tribal members attend public school in Bagley, Detroit Lakes, Fosston, Mahnomen, Park Rapids, Waubun and Naytah-waush. The children also attend Circle of Life School in White Earth. This school emphasizes Ojibwe language and culture. The tribal controlled elementary school in Ponsford is called Pine Point Elementary. The tribe also offers a Headstart Program for pre-schoolers.

On June 14th each year, the White Earth Reservation celebrates the birthday of the founding of the reservation by hosting a pow-wow and sponsoring many other events. There are also pow-wows throughout the year in various settlements on the reservation.

by Priscilla Buffalohead
Priscilla Buffalohead

American Indian Reservations and Communities in the Upper Midwest

RED LAKE NATION

Description

The Red Lake Reservation is located in Northern Minnesota approximately 35 miles north of Bemidji, Minnesota. Within the reservation boundaries are the communities of Red Lake, Redby, Ponemah, and Little Rock. The reservation land base includes 790,000 acres located primarily within Beltrami County with scattered tracts in Beltrami Island and Pine Island state forests and in the Northwest Angle. The Red Lake Reservation is approximately one and one half times larger than the state of Rhode Island. Lower and Upper Red Lake are located at the center of the reservation. All of lower Red Lake and one half of Upper Red Lake belong exclusively to the Red Lake Nation.

The major village on the reservation, Red Lake, houses the tribal administration headquarters, schools, a nursing home and hospital. This community is one of the oldest in northern Minnesota. Around the turn of the century, Red Lake was already a thriving town with hotels and stores serving loggers and logging camps as well as local residents.

The village of Redby, located east of Red Lake, is known as “old Chiefs” village of Ondatamaniing. The village was incorporated in 1905 and became open to settlement during the logging boom days when a railroad for carrying logs to market was built from Nebish to Redby. The Red Lake Indian Mills and Red Lake Fisheries Association are located in this village. The village of Ponemah is located approximately 25 miles northeast of Redby. The name “Ponemah” has been translated as meaning “hereafter” or “later on”. Ponemah is the most traditional of the Red Lake villages. Ponemah Point, a point of land jutting into Lower and Upper Red Lake, is the site of a traditional village and burial ground. This old village was called “O-bashing” which means, “place where the wind blows through”.

The Red Lake Nation includes a total population of over 7500 members. The majority currently live on the reservation. It is the only reserved reservation in Minnesota, which means that no one other than Red Lake enrolled tribal members can live on the reservation.

Historical Background

According to Ojibwe oral tradition, the ancestors of the Anishinaabe migrated to the Great Lakes region from the East. The first village established by the Ojibwe in the interior of Minnesota was located at Sandy Lake. From this point, according to tribal historian, William Warren, brave war parties of Sandy Lake proceeded to fight the Dakota and eventually remove them from the lands surrounding Leech Winnebigoshish, Cass and Red Lakes. Around 1755, there was a battle with the Dakota at Sandy River initiated by the Cross Lake (Ponemah) Ojibwe. When the British surveyor, David Thompson, passed through Red Lake in 1798, he recorded the presence of an Ojibwe village at this site. He mentions in his journal the huge fish Ojibwe men caught with their spears in the waters of Lower Red Lake.

By 1806, the British Northwest Company established a fur trading post at the East End of Lower Red Lake near the mouth of the Blackduck River. Later, the American Fur Company took over Northwest Company tradition operations. By 1830, Red Lake village was firmly established as one of the oldest villages in northern Minnesota. Gradually, the population of the reservation increased. Ojibwe families from the Red River Valley, called the Pembina bands, joined the Red Lake people. The residents of Ponemah, which was called Cross Lake long ago, maintained close relationships with the Rainy River Ojibwe and other Canadian bands. Intermarriages took place.
between these communities for many generations.

After the fur trade era, missionaries came to live at Red Lake. In 1842, a protestant mission located in the village but was abandoned in the late 1850's. The first Catholic mission was founded in Red Lake in 1858. By this time, the Red Lake Ojibwe had added farming to the more traditional seasonal round of life and Red Lake farmers were so successful in their endeavors that families from other areas joined them. The Commissioner of Indian Affairs in 1860 reported Red Lake's population as 2,144. By 1875, Red Lake had its own post office and one of the postal carriers was Na-she-kay-wei-gan-bow. The first government boarding school opened its doors in 1877. Later, government schools were built in Redby and Ponemah.

In 1864, Chief Moose Dung of Red Lake and members of the Pembina Ojibwe traveled to Washington D.C. to conclude and amend the 1853 Treaty of Old River Crossings negotiated the previous year. This treaty ceded approximately 8 million acres of land to the federal government. The Nelson Act of 1889, ceded another 2,905,000 acres. The Agreement of 1902 ceded eleven western townships of Red Lake land near Thief River Falls. During this era of treaty negotiations, federal officials tried to persuade Red Lake leaders to accept the allotment of their tribal lands to individuals and families. The allotment policy pursued by the federal government led to disaster on other reservations as tribal lands were rapidly transferred into non-Indian hands. The Red Lake leaders had the foresight to refuse allotment and that is why the tribal land of the Red Lake Reservation today is held in common by all tribal members.

The Red Lake People

The Red Lake Nation consists of a tribal governing body of eleven members. These officials include a Chairperson, Secretary, Treasurer, and two representatives from each of four districts. The Tribal Council headquarters and administrative offices are located in the community of Red Lake. The Red Lake Nation has its own fire department, police

and court system. The tribe employs over 1400 people in tribal programs, tribal gaming enterprises, various federally funded programs, and in the fishing industry. Another enterprise of the band is Red Lake Builders, a company, which does road and building construction throughout the state. Casinos owned and operated by the tribe include Red Lake Casino, Lake of the Woods Casino, and River Road Casino.

Red Lake hosts one of the largest pow-wows held in Minnesota. The annual 4th of July pow-wow takes place at the pow-wow grounds in the village of Red Lake. Dancers come to this pow-wow from many different tribes and many different areas of the United States and Canada.

"Treat The Earth Well, It Was Not Given To You By Your Parents, It Was Loaned To You By Your Children." ancient proverb
A Dakota Creation Story

By Ramona Kitto Stately

I. Curricular Areas:

Geography,

Social Studies

Minnesota History

II. Learner Goals:

Students will develop and acknowledge an understanding of traditional American Indian land-related values and special relationships to land that formed the foundation for Indian cultural identity and sense of place on earth. Secondly, this lesson will convey to the student that the study of geography is not merely the memorization of State capitals or the location of countries on a map.

III. Learner Outcomes:

Students will be able to:

1. Identify Bdote on a map.

2. Discuss how the Dakota origin story may teach traditional land ethics.

IV. Background Information:

In this lesson, the students will learn one of the origin stories of the Eastern Dakota, the Bdewakantonwan or Mdewakantonwan who lived in Minnesota. They will also look closely at the land ethics usually found within creation stories and how these beliefs relate to the identity of the tribe.

American Indian tribes, like many other peoples, have explanations for how they originated as a distinct, unique people. Many stories tell of powerful beings that created peoples’ place in the world. The origin stories relate how the universe and the earth were created and how time and space were established. Inherent in the story is a reverence of place or location in which ancestors of the tribe were created. From these stories, tribes derived laws, values, traditions and ceremonies. Many origin stories stressed kindness, generosity, cooperation and respect for the earth. In these stories, the universe could not be created without these teachings.

Many tribal individuals consider their beliefs important everyday elements that contribute to rich tradition and cultural heritage. These stories are represented in ceremonies and teachings. They are passed on to each new generation. The beliefs and traditions connect people to the land, plant life, all living creatures, and to the mysteries of birth, life, death and the spirit world. Many native people closely compare these
connections to the connections they have with family and relatives.

There are as many different origin stories as there are different cultures and peoples. In this lesson, the students will learn one origin story of the Eastern Dakota who lived in Minnesota. They will also look closely at the land ethics usually found within creation stories and how these beliefs relate to the identity of the tribe.

Materials:

Review the Creation Story with students. It can be found on Page 17 of “What Does Justice Look Like?” The Struggle for Liberation in Dakota Homeland, Waziyatawin, PhD.

V. Student Activities:

1. Locate B'dote on a map

2. List one of the land ethics you found within this story. Is this still a value of today's society? Why or why not?

3. Research the area of Fort Snelling and write a paragraph discussing the connection of B'dote to the Dakota people and Fort Snelling to Minnesotans today.

Resources:

The B'dote Memory Map is a beginning resource for giving Minnesotans a deeper understanding of where we live. It is an interactive website.

www.Web.mac.com/alliesms/Memory/BDOTE.html
What Does Justice Look Like?

The Struggle for Liberation in Dakota Homeland

Waziyatawin, Ph.D.

ONE

How Minnesotans Wrested the Land from Dakota People

The Sioux Indians must be exterminated or driven forever beyond the borders of the State.

— Governor Alexander Ramsey, 1862

Banishment from the homeland, the diaspora of a nation, the exile of a people, and ongoing colonization—these are the legacies Minnesotans and Americans have left to Dakota people. What do these legacies mean to the hearts and spirits of Dakota people? Most of us do not care to think too deeply about them, because the difficulties of everyday living as colonized peoples would be infinitely more difficult if we dwelt in a place of in- consolable grief. So, we do not contemplate at length that place of pain and grief and we attempt to avert our eyes when it is brought to our attention. Indeed, even non-colonized people prefer not to dwell in this history because it has the potential to fill them with grief, outrage, guilt, and despair.

Today, I am going to ask you, the reader, to join me on a journey into that dreaded place. I want you to contemplate it with me, experience the sense of moral indignation, and, finally, emerge with a strengthened spirit ready to engage in the Dakota struggle for justice. In the end, it is my hope that we might restore the humanity of everyone.

A Story of Dakota Creation

First, however, I want to share with you a story. This is the creation story of the Bdewakantunwan (Dwellers by Mystic Lake)
recounted from memory as I heard respected storyteller Dale Childs tell it on many occasions. Mr. Childs was from the Prairie Island Reservation located in southeastern Minnesota, and though he passed away a number of years ago, his stories remain with us.

A very long time ago, Wakantanka (The Great Mystery) created many children. As he did so, he placed a part of himself into each being. For instance, he gave the quality of swiftness to the deer, perseverance to the turtle, strength to the buffalo, and majesty to the eagle. Every bird, plant, animal, and tree was created so that each was unique and had a part of Wakantanka.

One day, Wakantanka was walking in the Paha Sapa, or the Black Hills, and he was looking sad. As he was walking he began to shed tears. They would fall from his eye and would splash and dry into nuggets of gold. Maka, the Earth, also known as Ina, meaning Mother in our language, wondered why her husband was sad. She asked, “Have I offended you in some way? Have I been unfaithful to you? Have I not given you many children?” When he responded negatively to all those questions, she asked, “Why then are you looking so sad? Why do I see tears fall?”

Wakantanka replied, “I have many children and they are all beautiful, but I have another piece of myself to give. When our children are frightened, they nestle in you for safety. When they are thirsty, they turn to your waters. And, when they need sustenance, they receive food from your meadows. I want children who speak to me and call me by name.” Wakantanka wanted a creature to look to him for help and to need him.

When Ina Maka heard this, she wanted to give a piece of herself to help create a being who would look like her husband. She called on the waters to help her. She instructed them to come at her in great magnitude and carve into her flesh. But, the waters did not want to harm her. She reassured them that they would not harm her, that it was a gift she wished to give. So they came at her and began to carve into Ina’s body, but the first attempt was unsuccessful. It didn’t work. So she then called on the help of the winds from the four directions. They also refused at first, saying they did not want to harm her. She told them, “You will not harm me. Blow into my body.” So the winds agreed. They blew a giant gash into her and exposed the red clay of her body. She called to Wakantanka, “My body is open to you. Reach into my body and make a body in the image of yourself.”

This was the creation of the first human being. Ina told Wakantanka, “You will recognize your children. They will be as red as the day. They will call to you, give thanks to you, and share with you your voice.” Wakantanka put everything into his two-legged children. He gave them love, and the ability to communicate that love. They have a special voice that Wakantanka wanted to hear. With that voice we can say, “Thank you for all the blessings,” or “On this day I give you thanks.” When we are scared, we go to our father and we say, “Look down upon me. Have pity on me. Have pity on my relatives. Help us.”

This particular story marks what I believe to be the beginning of interaction between human beings, the river the Dakota refer to as Hahawakpa (The River of Falls), and Minisota Makoke. In the story I just told, Ina Maka, or Mother Earth, instructed the waters to come at her. That first time they were unable to complete their task without the help of the winds. But, in this first attempt, the waters were coming with such force that they created images in rock that could be found along the Mississippi River. Dakota people call the first of those Caske Tanka and he is located just south of Red Wing. He was given this name because Caske is the name we give to the first-born child in the Dakota family if the child is male, and because Tanka means large and this refers to the larger child. Non-Dakota people call this outcropping Barn’s Bluff. Dakota people could observe the profile of a Dakota face there until 1954 when settler society dynamited that portion so that they could construct a bridge across the Mississippi River from Minnesota to Wisconsin. Observers can still find another
THE MINNESOTA DAKOTA, A CULTURAL PROFILE

By Ramona Kitto Stately

I. Curricular Area:
   Social Studies/History
   Language Arts
   Geography
   Science

II. Learner Goals:
   The students will:
   1. Gain an understanding of and appreciation for the fact that Minnesota is and has been the homeland of the Dakota people for centuries.
   2. Gain an understanding and appreciation for the cultural traditions of the Dakota people.

III. Learner Outcomes:
   Students will be able to:
   1. Locate the Dakota on a map of Native America
   2. Locate the four Dakota communities on a Minnesota map
   3. Name the original seven divisions of the Očeti Sakowin
   4. Select one aspect of Dakota culture and report on that aspect as a written or oral report.

IV. Student Activities:
   1. Locate the Dakota on a Minnesota map and describe their location
   2. Locate and write the names of the four Dakota communities in the proper location on a blank Minnesota map.
   3. Create a list of the Seven Dakota divisions and explain what their names represent.
   4. Create a timeline illustrating how long the Dakota have lived in Minnesota vs. immigrants to the state.
   5. Conduct research and discuss one aspect of Dakota culture i.e. economy, political organization, language, housing, games or family life. As an oral or written report.
V. Background:

The Dakota are a part of a larger group known to outsiders as the “Sioux”. The larger group also includes the Dakota and Lakota. All three are language dialects within the same Nation. The Dakota are also related to a large group of Siouan speaking Indian nations who live primarily around the Upper Mississippi Valley. Siouan speaking tribes include, among others, the Ho-Chunk (Winnebago), Iowa, Omaha, Osage, Ponce, Quapaw, Kansa (Kaw), Missouri, and Otoe.

A note on terminology: Most Dakota prefer to be called Dakota. It means “we are allies”. The term Sioux is a contraction of Nadowessioux, a word given to them by the Ojibwe meaning snakelike enemy and is a negative and offensive word to the Dakota. The word Sioux is still used however because when tribes established themselves with the Federal government and the Bureau of Indian Affairs, they were known as the Sioux. That word is also entrenched in the treaty terminology and cannot be easily changed.

The Dakota first appear in the accounts of European explorers in the early 1600’s. At that time, their neighbors, the Ojibwe, had not yet entered Minnesota. The Dakota lived in several villages along lakes such as Mille Lacs, Leech Lake, Sandy Lake, and along other lakes and rivers in the Eastern Woodlands. Dakota oral tradition states that when all the divisions were living in Minnesota, they were known as Oceti Sakowin (oh-chee-tee-Sha-ko-ween). This phrase means the Seven Fire Places of the Nation and the Dakota words show the interconnectedness they had with the land. It them to a physical location. The seven divisions include:

Edewakantonwan or Mdwewakantonwan—Spirit Lake People
Wahpekute—Shooters Among the Leaves
Wahpetonwan—Dwellers Among the Leaves
Sissetonwan—People of the Fish Village
Tintonwan—Prairie Dwellers
Ihanktonwan—(Yankton) Dwellers at the End
Ihanktonwana—(Yanktonai) Little Dwellers at the End

Dakota Political Organization

These seven divisions were probably village states, each politically independent but capable of collective action during times of crisis. Intermarriage between these village states helped to unite the people because individuals would have close kin ties to several villages. In each village, there was a Head Soldier or Akicita (ah-kee-chee-tah). Like a police chief, he kept order in the village. During emergencies, more akicita were appointed. The akicita, along with the war chief, made up the tiotipi (tee-oh-tee-pee) or soldier’s lodge. The soldier’s lodge also helped to maintain order during the annual buffalo hunt. Four hunt chiefs were selected. They and other members of the tiotipi could destroy anyone’s lodge who moved ahead of the group and frightened off the herd. Their authority, however, only lasted for the duration of the hunt.
Around 1640, French explorers and missionaries began to establish themselves among the Indian nations of the Great Lakes region. They began to hear of a great nation of warriors who lived to the west of the Great Lakes. The Dakota were said to live in large fortified villages (they built a log palisade around their villages). Their houses were “cabins of deerskin” (probably tipis). French initial contact with the Dakota appears to have taken place around Lac Courte Oreilles in Wisconsin. Eight Dakota ambassadors arrived, accompanied by two women each. The women carried wild rice, corn, and other grains as gifts from their own villages.

Migration to the Prairies

Sometime between 1700 and 1750, the four eastern divisions of the Dakota began to live for longer periods of time on the prairies south and west of their old woodland homes. By the mid-1700’s, they were living in villages along the Mississippi and Minnesota Rivers. Some historians believe the Dakota migrated to new homelands because the Ojibwe began a westward migration and invaded the old Dakota communities. Other historians argue that while the Ojibwe and Dakota were frequently at war, the Dakota had already begun to leave their northern lake homelands before the Ojibwe arrived. By 1726, a permanent French trading fort had been built at Lake Pepin to the south. That winter, 600 Dakota camped at the fort. In the spring, they left to attend an annual trade fair held further south at Prairie du Chien. It is possible that Dakota participation in the fur trade precipitated their moving to the south and west.

Leadership in the 1800’s

By the early 1800’s, the political leaders in Dakota villages included a chief, chief soldier, and a principal man. The chief soldier was often the brother-in-law of the chief. However, the tipi or soldier’s lodge also continued to be a political influence in Dakota villages. Fur traders and government officials who dealt with the Dakota viewed the chief as one who held complete authority over his people. The Dakota, however, operated in a more democratic fashion. The opinions of all villagers were given equal weight in the process of decision making.

New Items Replace Old Items

In their new location in the prairies along the river valleys of southern Minnesota, the Dakota continued to participate in the fur trade. By supplying processed furs to the traders, the Dakota could obtain steel tools and weapons, processed cloth and blankets, glass beads and other new materials. These items gradually replaced stone and bone tools, pottery, and fur or hide robes.

Dakota Housing and the Seasonal Round (Seth Eastman’s drawings of the Dakota in “Painting the Dakota” are a good visual tool to use here—page numbers are listed accordingly.)

In other respects, the Dakota lived much as their ancestors had lived. For a part of the year, they built and lived in bark house villages. Called tipi tanka or big lodges (p.20) these houses were rectangular in shape and covered with elm bark. Each lodge had an upper platform for drying plants and vegetables. In these villages, the women planted, harvested, and stored their corn. The people also fished, hunted deer, and gathered prairie vegetable foods, including different kinds of berries and a nourishing bulbous root called tipsina (tip-see-nah).
In the fall, the men went muskrat hunting and the women gathered a supply of wild rice (p.69). During the winter months, families broke into smaller groups and the men hunted deer. In the spring, many families went to a favorite sugar bush where they processed sap into maple sugar (p.54). The season completed, they returned to their bark house villages, and after planting, planned for the annual bison hunt on the prairies to the west.

By the time Euro-American immigrants arrived in the lands the Dakota called Mnisota, the Dakota had lived in the area for a very long time. They knew how to use the natural resources for food, clothing, and homes. They knew how to grow crops such as corn, beans, squash. They knew how to dry and preserve foods for later use. They knew how to create large villages, how to fortify their villages, and how to govern themselves in a democratic manner. They knew where plant medicines could be found. They could show others how to navigate the rivers and lakes and where worn trails led. They knew how to keep the land, the air and the water clean. The immigrants had great deal to learn from the Dakota.

Additional Resources:

Priscilla Buffalchade – Archeologist and linguist


THE FOUR SEASONS OF THE DAKOTA

By Ramona Kitto Stately

I. Curricular Area/State Standards

1. Social Studies/History
2. Language Arts
3. Geography
4. Science

II. Learner Goals

The students will –

1. develop an understanding of traditional American Indian land-related values and special relationships to land that formed the foundation for Indian cultural identity and sense of place on earth; and
2. understand the purpose of the seasonal movement of the Dakota people. They will connect those movements to the resources Dakota people needed for survival.

III. Learner Outcomes

The student will be able to –

1. identify the Dakota people as an American Indian Tribe and know the general parameters of their traditional homeland; and
2. discuss the relationship that existed between natural resources, food resources and the seasonal round of the Dakota life in the historic past.

IV. Student Activities

1. Locate the Dakota on a Minnesota map
2. Fill out the chart in which seasons, foods, dwellings and tasks done by men and women are compared
3. Compare similarities and differences between the Dakota and Ojibwe seasonal life
   i. Why do these two groups do the same things?
   ii. Fill out the chart comparing the two Minnesota tribes

V. Evaluation

1. Have the students correctly complete the chart included
2. Students discuss the questions listed at the bottom of the chart and identify historic reality vs. stereotypes.
3. Students actively participate in the above discussion and their resource map
VI. Background

In order to understand and relate to the Dakota (Sioux) people, one must first understand the differences in cultural values. One important question we must first know the answer to is “what is this man’s relationship to the material world?” The driving force behind Dakota society was the embodiment of the concept of harmony with nature. Taking time to look at all that was meaningful to the Dakota, the unity of man and nature emerged as the original idea. This idea is in sharp contrast to the individualized viewpoint exemplified by Western man’s beliefs that he was set apart from nature and that nature should be shaped to his “will.”

This lesson breaks down stereotypes made by the media in Hollywood versions of the buffalo plains warrior.

The Dakota’s (Eastern or Woodland Sioux) way of life revolved around an annual cycle of activities that were later adopted by the Ojibwe who migrated into the northern part of Minnesota. They travelled to major food sites at different seasons and utilized the natural world clock (hence the term Indian time) to tell them when it was time to move. Although the Dakota lived on the natural resources that Maka Ina (mother earth) provided, there was a pattern of variation in their subsistence strategies which reflect the ecological diversity of Minnesota.

A. FALL: PTANYETU (TAH-NEE-YET-TOO)

- **September:** Psinhnaketu wi (pss-een-ha-knocket-too-ween)
  Moon When the Rice is Laid up to Dry

- **October:** Wazupi wi (Wah-zhoo-pee-ween)
  Moon for Drying Rice

- **November:** Takiyuha wi (dock-ee-yoo-hah-ween)
  Moon When the Deer Rut

Maka Ina (Mother Earth) gives a sign to the Dakota that change is coming. When the nights become cool (Indian time) and the women are finished harvesting the corn, the families pack up and move to the wild rice camps. Here, they put up their tipis on high ground near the shallow rice lakes, and prepare to harvest and process the wild rice.

When the time had come to harvest, several steps were taken to complete the process. The growing rice in the lakes would be bundled; and after the bundles stood for a few days, workers would direct a canoe through the grasses while others tapped the heads of the rice bundles with sticks to knock the rice into the canoe. The rice was either dried in the sun or placed on scaffolds above fire in order to remove any water. The next step was “parching,” a process that dried the rice to allow the hulls to fall off. The rice would be heated in a kettle over a fire and placed into circular pits that were two feet wide and two feet deep. In order to help the process along, the young men would wash their feet, put on new moccasins, and step on the rice. The final process separated chaff from kernels of rice by women placing the rice on a robe and shaking it.

Wild rice harvesting was the main activity, but there were still other things going on. Waterfowl was attracted to the ripe grain which made it easy to shoot them. This was also a time when the blueberries and huckleberries were ready to pick; tipsinna (bread root) was ready to harvest from the shallow lakes, and men would fish and hunt deer. Food was plentiful during this time of year, and the people were comfortable. It was a time to feast, and also a time to honor the “Water Chief” in order to have a safe harvest with no accidents.

By late October, the Dakota would divide up to hunt deer in areas most accessible to their summer camps. They travelled light in hopes of being burdened with a heavy load of meat to bring back to winter camps in January. Specific protocol for the hunt was followed to ensure everyone had equal opportunity to receive deer meat and no one starved. The deer killed was divided among of the hunters, allowing those less skilled to also bring meat home. Each deer could be divided up among four families, and the one who killed it would take the hide. The hunters shared the burden of dividing the meat and carrying their portions home. For several months, the hunting parties set up temporary camps and hunted until the deer supply in the area was exhausted.
B. **WINTER: WANIYETU (WAH-NEE-YET-OO)**

- **December**: Tahecapsun wi (Tah-hay-chap-shoon-ween)
  Moon When The Deer Shed Their Horns

- **January**: Witehi wi (Wee-teh-hee-ween)
  Hard or Severe Moon

- **February**: Wicata wi (Wee-cha-tah ween)
  Raccoon Moon

The Dakota describe January as the "severe moon," or the coldest, hardest time of the year. It is also the time when snow is hard and crusted on the earth. By this time, the small deer hunting parties have returned to the area near their summer camps and set up tipis in sheltered wooded areas. The people relied upon buried corn, dried berries, rice reserves, dried meat, and fish to feed them throughout this season.

During the winter months, women were busy dressing deer skins, making moccasins, and doing other beadwork. (One of the significant background colors for the plains beadwork is white, the color of the season when most of the beadwork is done.) Winter was also the time when men speared fish and traded furs and skins. For all, this season signified a time to rest. This was a great time to “ball play on the ice,” similar to La Crosse but played on ice.

C. **SPRING: WETU (WET-OO)**

- **March**: Istawicayazan wi (ease-tah-wee-ch-eye-yah-zan ween)
  Moon Of The Sore Eyes

- **April**: Magaokata wi (mah-gah-owo-kah-tah-ween)
  Moon When The Geese Lay Eggs

- **May**: Wozupi wi (woe-zhoo-pee-ween)
  Moon For Planting

The cackling crows returning to their roosts was one of nature’s announcements that wetu (spring) had arrived. Seth Eastman describes this as “firecrackers” in *Painting the Dakota. (Indian Time)*. As the snow melted and signs of new life on the earth became apparent, the Dakota people once again separated into working communities.

The women, children, and elder men would move to the maple sugaring camps in the maple groves. Troughs were made of birch bark or basswood to collect sap from the tree trunks. Hollowed-out log canoes were used to gather the sap which was boiled down into syrup, sugar, and hard candies. The syrup was poured into molds made with geese or duck bills, or other natural items, and stored for the upcoming summer village feasts where it was served with rice, corn, or dried meat. When the sap quit flowing, it was time to move to the summer villages.

Some of the Dakota men would use the April moon to collect furs for trading, because furs were still thick and most valuable at this time. The prey was muskrats, otters, beavers, minks and martens. Muskrat meat was used to feed the hunters during this time.

This was the leanest time of year, because winter supplies were usually depleted; but it was a great time for the boys to bring home the food. The syrupsing activity attracted small birds, rabbits, chipmunks, and other pests that the young boys would hunt with bows and arrows. This was not a gender specific activity and girls also learned to trap and hunt; but they didn’t have as much time to devote to it. Hunting and trapping was also a time for children to study animal life as part of their daily lessons.
D. SUMMER: BDOKETU (BUH-DOUGH-KEH-TOO)

- **June** Wazustecasa wi (wah-zhoo-stay-cha-sha ween)
  Moon when Strawberries are Red and when Corn is Hoed

- **July** Canpasa wi (chon-pah-shaw-ween)
  Moon When Chokecherries are Ripe

- **August** Wasuton wi (wah-soo-tone-ween)
  Moon When the Corn is Gathered or the Harvest Moon

By late spring, the Dakota were returning to their summer planting villages, the largest encampment of them all. When the earth was warmed (Indian time) women planted corn, potatoes, squash, and pumpkins. The Dakota were returning to their summer planting villages, the largest encampment of them all. These encampments had been named “permanent villages” because of their sizes, but this is misleading.

Bark houses, built and owned by the women, were long, multi-family lodges used in the planting village. Women’s main work was tilling the fields, planting, tending and harvesting corn, beans and squash.

This was the time of year when the berries ripened and were pounded, dried, and mixed with dried deer or buffalo meat to make wasna, an energy food.

Many of the herbs and medicines that Maka Ina (Mother Earth) provides were being collected during Wajustecasa-wi or Moon when the Strawberries are Red.

At sunrise and again at dusk, the men and women would spear fish together. The women would steer the canoe and the men would wait for an opportunity to spear. This was a major activity for the Dakota in the summertime and a supplemental one throughout other seasons.

Men hunted buffalo on the prairie in the summertime while the women were busy cutting and drying meat, and tanning hides. Buffalo were integral for the sustenance of the people, because they made the shelter, clothing, utensils, tools, and meat to feed the community. Because of this dependence, the buffalo was one of the most important animals to the Dakota. The eastern Dakota’s reliance on the buffalo changed by the 1840’s when the big game species disappeared from this area. This activity was done throughout the seasons but the large buffalo hunts happened in the summer.

This was a time of year to play sports and hold feasts and celebrations.

Much of the food that was gathered dried or parched was stored in birch or parfleche containers and buried for retrieval in the food sparse winter months.

Resources


Dakota Life in the Upper Midwest, Samuel Pond

The Dakota

Students will work in small groups to fill in the chart below. Each student will make their own chart but information should be supplied by all members of the group.

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<thead>
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<th>SEASON</th>
<th>MAIN FOODS</th>
<th>TYPE OF DWELLING</th>
<th>CAMP AREA</th>
<th>MEN’S TASKS</th>
<th>WOMEN’S TASKS</th>
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</table>

1. Can you name one of the stereotypes that this lesson breaks down about the Dakota?
THE US DAKOTA WAR
By Ramona Kitto Stately

I. Curricular Areas:
Social Studies/History
Language Arts

II. Learner Goals:
The students will understand the events leading up to the Dakota War and the events of the war itself.

III. Learner Outcomes:
Students will be able to:

1. Locate the main areas/places of the US Dakota War on a Map of Minnesota
2. Recognize and understand the importance of the terminology surrounding this war.
3. Describe the US Dakota War and its outcomes as well as its legacy in Minnesota.

IV. Teacher Background Information:
All Nations (native or not) have creation stories that tell us where we are from. This is our basic connection as a people, and gives us the foundation of who we are. The Dakota creation stories (there are several) clearly show that we have not emigrated from any other place and although we have traveled to and from other places throughout North America throughout the centuries, we have always lived here. The joining of the two rivers, the Minnesota and the Mississippi is called Bdote, what is currently called Mendota. This sacred junction can be viewed from Fort Snelling. There is no question in Dakota historical accounts and oral history that Minnetake Makoce has always been the homeland of the Dakota.

It is important to use the correct terminology when teaching about the US Dakota war.

The US Dakota war began with the hunger of Europeans and Euro-Americans for land in Minnesota. It is important to note the similarities of the governments’ systematic plan that removed Indigenous Nations from their homeland in order to meet the needs of the settlers who were to follow. The strategy used was designed to strip nations of their basic identity. First the traders came in followed by military forts that would provide protection for the missionaries, soldiers and white settlers who were to come. The broken treaties were yet another weapon used to take land and although the US signed over four hundred treaties and agreements with Indian tribes, not one was ever honored. The treaties were an effective way to transfer land ownership peacefully.

The initial 1805 treaty ceded 100,000 acres of land to build a military post. Even though Zebulon Pike was only able to acquire two signatures, the treaty was ratified by congress and those two signatures represented the will and agreement of the entire Sioux nation. At that time the Dakota population was estimated anywhere between 35,000 and 21,675 people. Other treaties followed with the same
undermining tactics until the Dakota Nation's land mass was reduced from a 4 state region to a mile wide strip of land along the south side of the Minnesota River. There was no way Dakota could sustain their traditional way of life which included using resources over a wide area for food, housing, clothing, and tools.

Once the fort was built, Missionaries moved in to civilize the Dakota and educate them. The reactions of the Dakota to these changes varied but all with hopes of surviving. A deep split developed within Dakota villages. Those who wanted to continue living in traditional way resented Dakota who had become Christian and taken up white-style of farming and dress. Christianized farmers stored surplus in “root cellars”. This practice was seen by the traditional Dakota faction as “hoarding” when generosity was a principle value. The Dakota believed that to not share was to not be human.

After Treaty of 1851, large influx of whites arrived to take over lands formerly Dakota homelands. German immigrants arrived en-masse to New Ulm. During the first winter they arrived they took over the gabled (tipi tanka) village of Dakota. Also made fun of Dakota and refused to share food.

Finally, the Trust relationship between the Dakota and federal government fell apart by 1860. Food supplies promised by federal government never arrived and the Dakota petitioned traders to extend credit so their people could eat. The Dakota were faced with horrible hunger as they had the responsibility to feed thousands of people a day. At Yellow Medicine Agency, trader Andrew Myrick said “so far as I am concerned, let them eat grass”.

In response to the lies, the greed and the hunger, relations between the white and the Dakota were unstable. The war itself began in Mdewakanton villages in summer of 1862. On a dare, a group of young Dakota men stealing chickens were caught and ended up killing a white farmer and his family. They enlisted the aid of Mdewakanton chief, Little Crow. Little Crow reluctantly agreed to go to war. Dakota war parties made their first attack at the Lower Sioux Agency near present day Morton. Here they won a victory over platoon of soldiers sent from Fort Ridgely. Next, white settlements in “Big Woods” and New Ulm were attacked. In all over 600 white colonists were killed. The number of Dakota lost in the war was never counted.

The Battle of Wood Lake was the turning point of the war when the Dakota lost. Many Dakota who took part escaped to prairies to the west. Others, tired of fighting or who had remained neutral, formed a Friendly Camp. Henry Sibley, now General Sibley took them all prisoner. Some 1200 Dakota were arrested and marched to concentration camps at Mankato and Fort Snelling. At New Ulm and other locations the whites threw rocks and poured boiling water on Dakota women and children. Three hundred Dakota men condemned to death and on December 26, 1862. President Lincoln commuted some of those sentences but still what became the largest mass hanging in U.S. history took place in Mankato Minnesota as 38 Dakota men were hanged at once.

As a result of this War, Congress nullified all treaties with Minnesota Dakota. Whether they were participants in this war or not, all were denied further treaty benefits. Congress appropriated money for removal of Minnesota to Crow Creek, South Dakota. With no provisions, 300 Dakota died the first winter at Crow Creek. To escape further starvation many moved further to a place called Santee, Nebraska.

Finally in the late 19th century, some of the land was restored to Dakota in Minnesota. More land was added in 20th century which represent the four Dakota communities in Minnesota today, Prairie Island, Prior Lake, Upper and Lower Sioux.
V. Student Activities:

1. The US Dakota War has been named the US Indian Massacre in Minnesota, the Dakota War of 1862, the Sioux Uprising, the Sioux Outbreak of 1862, the US Dakota War of 1862 and Little Crow’s War. Using the internet, research the meaning of the words and names and write a short paragraph explaining if and why the terminology matters.

2. Using the website, http://news.minnesota.publicradio.org/features/200209/23_steilm_1862-m/index.shtml, review the story of Minnesota’s Uncivil war with students. Portions can be listened to online.

See supplemental material for further activities.

Additional Resources:


CONQUEST OR GENOCIDE?
THE CASE OF THE MINNESOTA DAKOTA
Priscilla Buffalohead

Curricular Area: Social studies, Minnesota history

Learner Goal: Students will understand that the benefits Euro-Americans have received from citizenship were gained at the cost of the rights and freedom of America’s Native people.

Learner Outcomes: The students will be able to:

1. Identify the Dakota as they original inhabitants of Minnesota and describe their democracy.
2. Explain how American government agents ignored the Dakota process of decision making to ratify treaties with the Dakota.
3. Compare and contract French/British interests in the Dakota with that of the Euro-Americans?
4. Summarize the events that led to the Dakota War of 1862.
5. Debate whether or not American treatment of the Dakota after the war as genocide.

Materials: Accompanying student reading.

Activities:

1. Students read the accompanying essay and define key Dakota words and answer questions related to the reading.
2. Students conduct research on the culture of the Dakota, and on Dakota communities in Minnesota today.
4. Students research the definition of “colonialism” and debate whether the United States might be considered a colonial power. Students debate the issue of whether or not America can be a democracy and a colonial power at the same time.

From WordNet of Princeton University: colonialism: exploitation by a stronger country of a weaker one; the use of the weaker country’s resources to strengthen and enrich the stronger country.
UNITED NATIONS DEFINITION OF GENOCIDE

Convention of the Prevention and Punishment of the Crime of Genocide

ARTICLE 1: The contracting parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and punish.

ARTICLE 2: In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:
- killing members of the group
- causing serious bodily or mental harm to members of the group
- deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part
- imposing measures intended to prevent births within the group
- forcibly transferring children of the group to another group

ARTICLE 3: The following acts shall be punishable:
- Genocide
- Conspiracy to Commit Genocide
- Direct and Public Incitement to Commit Genocide
- Attempt to Commit Genocide
- Complicity in Genocide
QUESTIONS BASED ON STUDENT READING

Dakota Vocabulary:
Oceši Sakošiwin=
Tiótipi=
Akicita=
tipi tanka=

1. Briefly describe how the Dakota lived, and what kind of decision making process they had when first encountered by Europeans?

2. Would the Dakota decision making process be considered democratic? How did the Dakota view the position of chief as opposed to white government agents?

3. How did the Dakota and other Indian nations exchange goods prior to the fur trade? How would you describe the relationship between the Dakota and the French and British traders?

4. List two reasons why the Dakota may have left their woodland homes.

5. The Pike Treaty of 1805 ceded 100,000 acres of land from the Dakota. They got $2000 in return. What would $2000 buy today?

6. Why do some historians view the Pike Treaty as illegal?

7. Why did Ramsey and Sibley want to negotiate a new treaty with the Dakota in 1851? How did they personally benefit from the treaty?

8. In what way could the Treaty of 1851 be construed as illegal?

9. Summarize the major issues that led to the Dakota War of 1862.

10. The Dakota came up with two strategies of dealing with the Americans. Did either strategy work? Why or why not?

11. Why did the missionaries want the Dakota to have a smaller land base?

12. Why were the Dakota particularly resentful of the German New Ulm immigrants?

13. Did the government punish only the Dakota who participated in the war? What happened to the Dakota of Minnesota in the aftermath of the war?
STUDENT READING: CONQUEST OR GENOCIDE?
THE MINNESOTA DAKOTA

The term “Sioux” has been applied by outsiders to several groups who call themselves Dakota, Nakota, and Lakota. Speakers of the Dakota dialect lived in Minnesota during the 18th and 19th centuries. There is strong evidence that the ancestral homeland of Dakota, and all Indian Nations who speak a Siouan language, included lands along the Central Mississippi River Valley. Therefore it is quite possible that the Dakota lived in the woodlands and prairies of what is now called Minnesota for hundreds of years.

OCETI SAKOWIN

In the early 1600’s, when they were first encountered by the French, the Dakota lived in several large fortified villages throughout Minnesota. Oral tradition tells of seven divisions of the tribe collectively known as Oceti Sakowin (Oh-che-ti Sah-ko-win) or the Seven Fire Places. The seven original divisions were:

- Mdewakantonwin-Spirit Lake People
- Wahpekute-Shooters Among the Leaves
- Wahpetonwan-Dwellers Among the Leaves
- Ihanktonwan-(Yankton) Dwellers at the End
- Ihanktonwanas (Yanktonai)Little Dwellers at the End
- Tetonwan-Dwellers of the Plains

These seven divisions probably referred to village locations. The villages were quite likely village states, each politically independent, but capable of collective action during times of war. Intermarriage commonly took place between couples living in separate villages. These unions helped to unite the separate divisions.

During the 1600’s and perhaps into the 1700’s, the Dakota appointed a head soldier called “akicita” (ah-kee-chee-tah) to keep order in daily affairs. This position may be comparable to a chief of police in modern towns. Each village also had a council of adult males and a chief messenger. During emergencies, additional akicita were appointed. The akicita selected a war chief and together they comprised the “tiotipi” or soldier’s lodge. The soldier’s lodge had the additional duty of maintaining order during the annual buffalo hunt. They had the right to destroy anyone’s lodge who moved ahead of the group and frightened off the buffalo herd. The authority of these leaders, however, lasted only for the duration of the hunt.

After extensive contact with European immigrants, the political leaders of each Dakota village included a chief, a chief soldier, and a principal man. The chief soldier was often the brother-in-law of the chief. The tiotipi or soldier’s lodge continued to be an important political influence in Dakota villages. Fur traders and government officials who dealt with the Dakota viewed a chief as one who exercised complete authority over his people. The Dakota actually operated in a far more democratic fashion. The opinions of all villagers were given equal weight in any collective decision that needed to be made. If someone had an opinion to be expressed, that person invited others to a feast. Those invited were obligated to carefully listen to his point of view.
THE ERA OF FRENCH AND BRITISH TRADE

Around 1640, French explorers and missionaries began to establish themselves among the Indian Nations of the Great Lakes. They began to hear about a great nation of warriors who lived to the west of the Great Lakes. In 1660, the French explorers, Pierre Espirit Radisson and Sieur des Groseilliers, along with Medard Chouart, met with representations of the Dakota Nation for the first time. This historic meeting may have taken place in what is now Western Wisconsin. Representatives from eighteen nations came together to observe a memorial for the dead. During the proceedings, eight “Dakota ambassadors” arrived, accompanied by two women each. The women carried wild rice, corn, and other food as gifts from their own villages.

Before 1685, the Dakota were indirectly involved in the French initiated fur trade in the western Great Lakes region. The Dakota received some European trade goods through Indian nations whose villages were closer to French settlements. By 1685, a temporary trading post was set up on Lake Pepin in southern Minnesota. By 1700, “Pelee Island” at the head of the lake, became the site of an annual trade fair. This was the beginning of a commercial relationship that developed between the Dakota and the French.

Trade was not a new concept for the Dakota. It had been going on for centuries prior to the arrival of Europeans. Commercial fairs were held each year along the James River in eastern South Dakota and at the Mandan villages on the Missouri River. Dakota ideas about trade took the form of “reciprocal giving”. Whether paid for or given away, the result was the same. Articles from the Plains such as ponies, buffalo robes and buffalo meat became available to woodland tribes. In the same manner, woodland products such as wild rice and maple sugar became available to Plains villagers. Trade fairs and annual gatherings of the Dakota continued throughout the 1700’s. Sometime after 1763, when the British took control of the Great Lakes fur trade from the French, an Englishman named Jonathan Carver came into Dakota country. The journal he kept contains a description of an annual gathering of the Dakota. He called this gathering a “Grand Encampment”. The gathering took place in a Wahpeton village some 30 miles upstream from the mouth of the Minnesota River. At that time, all seven divisions of the Nation assembled on an annual basis to discuss matters of mutual interest.

MOVING TO THE PRAIRIES

Sometime between 1700 and 1750, the four eastern divisions of the Nation began to live for longer periods of time on the prairies south and west of their old woodland homes. Gradually, they left their permanent villages at Mille Lacs, Sandy Lake, Cass and Winnebigoshish Lakes, Leech Lake and Red Lake in northern and northwestern Minnesota to live on the prairie. By the mid-1700’s these Dakota lived along the Mississippi and Minnesota Rivers in Southern Minnesota.

Some historians believe that the Dakota migrated to new homelands because the Ojibwe began a westward migration and invaded the old Dakota communities. Over one hundred years ago, the Ojibwe historian, William Whipple Warren, recorded the oral accounts of Ojibwe elders who told of such battles in northern and eastern Minnesota and western Wisconsin. These oral accounts suggest the Dakota were gone from the Mille Lacs region by 1736.
Other historians note that the Ojibwe and Dakota were indeed frequently at war from the early 1700’s until well into the following century. However, the four eastern divisions of the Dakota had already begun to leave the woodlands before the Ojibwe arrived. The historical record notes that 600 Dakota were wintering near the French trading for at Lake Pepin and at the trading village to the south at Prairie du Chien. It is possible that the Dakota participation in the fur trade precipitated a migration south and west.

**AMERICAN COLONIALISM**

The first formal treaty between the Mdewakantonwan division of the Dakota and the United States took place in 1805. The treaty negotiated by Zebulon Pike, an American military officer, ceded 100,000 acres of land around the confluence of the Minnesota and Mississippi Rivers to the American government. The circumstances surrounding the signing of this treaty suggest the legality of the treaty is questionable. First of all, the process by which the Dakota arrived at group decisions, by discussion and consensus among villagers, was ignored. Chiefs had no more power to make decisions than anyone else and yet, Pike solicited only “chiefs” to sign the treaty. Of the seven Mdewakantonwan chiefs present at this historic meeting, only two signed. Congress also waited for some time before ratifying the treaty. When it was finally ratified, the $200,000 agreed upon for the land was reduced to $2000.00, without the consent of the chiefs who signed the original treaty. However illegal the Pike treaty was, it gave the American colonists a foothold in Dakota lands.

The treaty of 1837 between the Mdewakantonwan villagers and the American government opened lands east of the Mississippi River to white encroachment. A provision in this treaty allowed Dakota villagers to be supplied with whatever goods they might need for a period of 20 years. Some fourteen years later, the Treaty of 1851 resulted in further land loss, not only for the Mdewakantonwan but also for the other three of the four eastern groups. The territorial governor, Alexander Ramsey, and territorial delegate, Henry Sibley, negotiated this treaty. Ramsey and Sibley had several reasons to believe the new treaty could be successfully negotiated. Reports had been filtering in that there was widespread starvation among the Dakota. They might then be ready to exchange land for a permanent food supply. In addition, there was increasing pressure to open up lands west of the Mississippi River for white colonization. Minnesota had become a territory in 1849 and 5000 white colonists were living along a narrow strip of land between the St. Croix and Mississippi Rivers. These circumstances pushed Ramsey and Sibley ahead.

The leaders of the four bands of Dakota living in Minnesota were Dakota men who had either converted to Christianity or had taken up farming under the influence of white missionaries. The missionaries had their own reasons for persuading Dakota leaders to sign a new treaty. They had come to believe the only way the Dakota would adopt Christianity would be to give up their communal lifestyle. Giving up communal life meant adopting the family practices, farming methods, and ownership patterns of the whites. This would be accomplished more rapidly, they reasoned, if the Dakota held only a fraction of their land base.
The treaty conference itself was held in the summer of 1851 at the Dakota village of Traverse Des Sioux on the Minnesota River. When Alexander Ramsey, and federal agent, Luke Lea arrived, they had to wait two weeks. The Sisseton bands were still bison hunting on the Plains to the west. Neither Ramsey nor Lea had much experience in treaty negotiation. Earlier negotiators had generally followed Indian customs and traditions. Those who wanted to persuade provided the guests with a communal meal. For the Dakota, treaty conferences were social as well as political events. Ramsey lacked understanding of Dakota protocol.

A final treaty took form on July 23, 1851. Thirty-six village chiefs ended up signing the treaty. An equal number, especially among the Sisseton and Wahpeton bands, never agreed to sign. According to the provisions of the treaty, the Minnesota Dakota agreed to relinquish a large portion of their lands. This territory ran from central Minnesota in the north to northern Iowa in the south, and from the Red and Sioux Rivers in the west to an undefined border in the east. The area to be set aside as a reservation included land from Yellow Medicine Creek to Lake Traverse. In return for the ceded land, the government was to keep $1,360,000 in the United States treasury for 50 years. Other benefits of the treaty included $10,000 for food provisions and $18,000 for education and farming. In addition, the bands were to receive $305,000 “hand money”, as it was called, to open farms in support of their needs until the first year’s interest on their money arrived. With the support of some of the missionaries and mixed-blood Indians, the American fur traders got several Dakota leaders to sign a document which became known as the “trader’s paper”. This paper pledged some $210,000 of treaty money to pay traders for so-called past debts. Many of those who signed this paper later stated they were led to believe they were signing a second copy of the treaty.

Between the treaty signing in 1851 and the actually ratification of the treaty in Congress, a complicated series of deals took place between rival factions of traders and politicians in the Minnesota territory. The end result cheated the four divisions of the Dakota out of a substantial portion of their treaty money. Most of the $90,000 the Mdewakanton were to use to pay what they owned fur traders ended up in the hands of the fur trader and territorial delegate, Henry Sibley, and another fur trader, Alexander Fairbault. In a similar manner, over $200,000 of the money that was to go to the Sissetonwan and Wahpetonwan groups ended up in the hands of Alexander Ramsey and Henry Sibley. Those leaders who protested what was going on, such as Maza Sa (Red Iron) were arrested and stripped of their chieftainship. In all, the Dakota got seven cents an acre for their Minnesota homelands. Those who really profited from the Treaty of 1851 got away with what some historians have called a “monstrous conspiracy”. Two years later, the United States Senate investigated Sibley and Ramsey for fraudulent dealings but they were never charged.

EVENTS LEADING UP TO THE DAKOTA WAR OF 1862

By the summer of 1862, tensions between the Minnesota Dakota, the federal and state governments, and the white colonists became so intense that war erupted. The aftermath of the Dakota War, sometimes mislabeled as the “Sioux Uprising”, proved to be devastating for the Dakota. Looking back, many issues reached a climax that summer which led to the war.
First, a deepening split developed within Minnesota Dakota villages. Those who wished to continue living in a traditional way resented those who became Christian converts and those who had taken up a white style of farming and dress. Farming itself was not so distasteful to the traditional faction. Rather, it was the style of farming imposed on them by missionaries and government agents. Each family group was expected to store surplus crops in root cellars rather than share with others as was customary for the Dakota. Traditional leaders saw this style of farming as a form of hoarding, an unacceptable value in Dakota tradition.

The split between the two groups deepened still further when a number of Dakota farmers started a separate colony. The Hazelwood Republic, as it was called, was founded in 1856 with the help of Stephen Riggs, an Episcopal missionary. All the Dakota living in the colony practiced farming, dressed like the whites, and learned to read and write in their own language. After the colony was established, colony members campaigned to become citizens of the newly founded state of Minnesota (1858). Their petition was denied. Then in 1860, some members of the more traditional faction began to harass the Hazelwood farmers. Hayfields and stables were burned, cattle was killed, and open threats were made. These events led to the break up of the Republic in the spring of 1860.

Secondly, after the Treaty of 1851, a large influx of colonists arrived to take over lands formerly held by the Dakota. In former times, relationships between the Dakota and Euro-Americans had been quite friendly. Traders and government officials had married into Dakota families and had generally respected the customs of the people. The German immigrants who arrived in mass to the New Ulm area were quite different. The first winter they arrived, they took over the gabled summer houses (tipi tanka) Dakota families had built. They made fun of Dakota customs and refused to share their food. For the Dakota, refusing to share food was the most indecent and uncivilized way a human being could behave.

Thirdly, by the 1850’s white men who lived near the Minnesota Dakota were regularly taking advantage of Dakota women. The missionaries, Williamson and Riggs, even complained about the behavior of the newly appointed Indian agent, Joseph R. Brown. They accused him of molesting young Dakota girls. Little Crow, who took part in the Dakota War, and his brother, Big Eagle, complained that the sexual abuse of Dakota women by white men was a major source of their anger against the whites.

Finally the trust relationship which had existed between the Minnesota Dakota and the federal government began to fall apart by 1862. At the Yellow Medicine Agency, Dakota leaders asked the traders to extend credit because the expected food supplies promised by the federal government were late in arriving. One of the traders, Andrew Myrick, is said to have remarked: “So far as I am concerned, let them eat grass”. He was later found dead, his mouth filled with grass.

This insult had become typical of the strained relations between the Dakota and Euro-Americans. Dakota leaders were aware that the traders and politicians had cheated them out of much of their treaty money. They knew that cheating had occurred. But what really angered them was the failure of government agents to keep their promises.
**THE DAKOTA WAR**

The war actually began among the Mdewakantonwan villages. On a dare, a group of young Dakota men killed a white farmer and his family. After the incident the men knew there was no turning back. They quickly enlisted the aid of the Mdewakantonwan chief, Little Crow. At first, Little Crow did not like the idea of going to war with the whites. Only gradually did he become convinced. Dakota war parties made their first attack on the Lower Agency, near present day, Morton, Minnesota. Here the warriors won a victory over a platoon of soldiers sent out from Fort Ridgely. White settlements in the “Big Woods” and the New Ulm area were the next to be attacked. In all, over 500 white settlers were killed.

The battle of Wood Lake changed the tide of the war as Little Crow and his men suffered a defeat. After the battle, those who took part escaped to the Dakota prairies. Other Minnesota Dakota, who had remained neutral during the fighting and those who had grown tired of war, formed a Friendly Camp which became known as Camp Release. General Henry Sibley and his soldiers came into the camp, took the people hostage, and proceeded to arrest 1,200 Dakota. Those who were arrested were taken to concentration camps set up in Mankato and Fort Snelling. Governor Ramsey called for the extermination of the Dakota or at least, driving them far to the west. Dakota women and children were transported in wagons. At New Ulm and other locations along the way, whites threw rocks and poured boiling water on the women and children. Three hundred three prisoners were condemned to death for their part in the war. Of this group, 38 men were publicly hanged in Mankato on December 26, 1862.

In the aftermath of the war, Congress abrogated all treaties entered into between the federal government and the Minnesota Dakota. Whether or not they participated in the war, all Dakota were denied further benefits from the treaties. Congress then appropriated money for the removal of the Dakota to the west. After the war, the Dakota had dispersed in several directions. Some escaped to live with relatives in the Dakota territory, and others escaped to Canada.

Two Dakota chiefs, Medicine Bottle and Shakpe, were lured back from Canada and hanged at Pilot Knob at the confluence of the Minnesota and Mississippi Rivers. Still others, who had been arrested were taken to Crow Creek in Dakota territory. The following winter, the graves of over 300 people dotted the landscape on the creek. Deplorable conditions led to their deaths. To escape starvation, some at Crow Creek removed to Santee, Nebraska. It was not until late in the 19th century that land in Minnesota was returned to the Dakota. More lands were added in the 20th century. Returned lands exist today at Prairie Island along the Mississippi River, at Prior Lake along the Minnesota River, at Lower Sioux along the Minnesota River near Morton, and at Upper Sioux along the Minnesota River near Granite Falls.

*This essay is based upon information provided by anthropologists and historians including: Gary Clayton Anderson, Elijah Black Thunder, Eric Buffalohead, Thomas Hughes, Roy D. Meyer and John Wozniak.*
The Dakota Tipi
By Ramona Kitto Stately

Learner Goal: The students will gain an understanding and an appreciation for the tipi, a semi-permanent home of the Indians that lived on the Plains. The students will be able to recognize that there were many different types of dwellings and they had very specific purposes. The student will be able to identify the beauty and efficiency of this dwelling and understand why it is still used today.

Learner Outcomes: The students will be able to 1) Locate the area where the Plains Indians lived on a map of Native America 2) Identify and explain in their own words at least two different types of dwellings used by Indians in Native America. 3) Describe some thoughtful ideas about the decorations used on the tipis and their significance.

Materials: Map of Native America C: 1825 and C. 1900. Pictures and examples of various types tipis made and used by the Plains Indians both past and present. Pictures and examples of different types of dwellings for all Native Americans and how they differ from region to region. A tipi. Student Reading - Tipi Proprietes

Background Information:
Tribes Had Many Forms of Homes:
Indian tribes had many forms of homes or dwellings. One of the most important things I want you to remember today is this:

Only a Few Tribes Lived in Tipis
There are more than 300 different Indian tribes in North America. But only a few of them lived in tipis. Tipis were the favored homes in this territory, which is now Minnesota. The tipi was also favored by all the Plains tribes who followed the Buffalo. The word tipi means “for living in” and, although it is from the Dakota language, most tribes use the word tipi when they describe these homes.

Other Kinds of Homes or Dwellings
Enlist some discussion here: Can anyone tell me of other kinds of dwellings used by traditional Native People of North America?

- Eskimos or Aleuts How about Eskimos or Aleuts in Alaska? Igloos?
- Southwest U. S. Tribes - Pueblos? Pueblos were permanent dwellings made of clay and straw. They were actually the first condominiums on this continent
- Seminoles in Florida an anyone tell me what kind of dwellings the Seminole Indians in Florida had? Chickees? Chickees were homes built on platforms. Their poles were made of cypress wood and
the roofs were made of palm fronds. Both cypress and palm trees grow in abundance in Florida. Many Seminoles live in chickees today.

- Dakota and Ojibwe Favored Tipis The Dakota Sioux and the Ojibwe tribes favored the tipi as did all other Plains Indian tribes, because tipis were simple and easy to move. Minnesota is the traditional homeland to both the Dakota Sioux and the Ojibwe tribes.

To be able to move the tipi quickly was very important because the Plains Indian tribes lived off of the Buffalo, and that means they had to be able to move their entire camp on a moment's notice. The plains Indians relied on the Buffalo for their food, their clothing, their tipis, their tools and many other necessities of life.

When the Buffalo herd decided to move to find better grazing lands, the tribe had to follow them and follow them quickly. Often their wanderings would take them for hundreds of miles across the vast Great Plains of America.

Tipi's Simplicity
Because of its simplicity, the tipi was the preferred home for Plains Indians. There has never been another tent design that can surpass the usefulness and beauty of the tipi.

The tipi is warm in the winter, cool in the summer, moveable, and easy to construct. And on top of all that, it is extremely beautiful to see. The tipi possesses a wealth of history, tradition and lore. Traditionally the women erected the tipi, while the men were on the Buffalo hunt.

Describe the Process:

Need 17 Poles
It takes a total of 17 poles for a typical tipi. The poles are about 25 feet in length and made from Tamarack Pine, which is indigenous to this area.

Tripod
The first three poles are called the tripod. They are tied together tightly at the top. The east pole is tied on top of the other two. These poles form the basic structure around which the other poles are placed.

Door Faces East
All tipis are erected with the door facing east, the direction of the rising sun, so that in the morning, when you awake, you step out to greet the dawn. The east pole becomes part of the door.

Four Poles to the Right:
When the first three poles are in place, 4 poles are placed to the right of the east pole, creating the door.
Four Poles to the Left
Then four more poles are placed to the left of the door pole.

Three Poles in the Back
Then three poles are placed in the back. This entire sequence is important. If you miss a step, you must go back and redo it because the tipi will not go up properly if each step is not correct.

The Spiral:
Each pole is placed on top of the previous pole forming a spiral that helps direct water out of the lodge.
Poles Wrapped (Kids like to help here)

At this point, the tripod rope is wrapped counter-clockwise, four times around all the poles.

Lift Pole
Now we are ready for the lift pole. The 15th pole is called the lift pole. The tipi cover is now tied to this pole and lifted into place. Then the cover is unrolled and laced up using the lacing pins, which are wooden dowels. Now the door is attached.

Last Two Poles are Flap Poles
If you are wondering about the last two poles, they are for the smoke flaps. These flaps can be adjusted, according to the direction of the wind to draw the smoke from inside to outside and can be closed for the occasional downpour or blizzard.

Stake Down the Tipi Cover
Once the flap poles are in, the cover must be staked down. The poles are then pushed out from the inside to give the cover a tight fit.

Circle of Life
Another thing to remember is that the circular shape of the tipi is not coincidental. Most Native Peoples recognize the circle as non-ending. It is often called the circle of life. It symbolizes the sun, moon, the calendar year and the cycle of life itself. You will see the circle in much of Native art and traditions and when camps were erected, all the tipis form a circle.

Activities:
- Students conduct research on various types of dwellings used by Indians of various climates and areas.
- Students witness a demonstration of a tipi being erected and taken down.
- Student will read the attached reading and discussing a tipi’s proprieties.
- Students will gain a clear understanding of the use, simplicity and beauty of the tipi.
- Include storytelling here—it is a great time for that!
Student Reading:

Dakota Proprieties in the Tipi

by D. A. Weston (Mahpiya Wicasta)

The Dakota tipi was a sacred place as well as a home. The floor of the tipi represented the Maka (earth) on which we Dakota (human beings) live, the walls of the tipi the Mah pi ya to (blue sky), and the poles the trails from earth to the spirit world — the links between man and Wakan’ Tanaka, the Great Mystery. Directly behind the fireplace was a little space of bare earth which served as the family altar. Often this space was prepared in the shape of a square, the sod and all roots and stubs removed, and the earth within the square pulverized and brushed clean. The Sioux (Dakota) called this altar a “square of mellowed earth” It represented Mother Earth, and on this square sweet grass, cedar, or sage were burned as incense to the spirits. The type of incense used on a given occasion depended upon the ceremony as well as what was available, but the burning of incense was an important part of every ceremony. It carried prayers to the Ones Above, as did the smoke from a pipe. Indeed, the c’an-du’-hu-pa (pipe) itself was often purified in the smoke of incense. Before a meal, the host said a grace and made an offering of a choice piece of buffalo meat, either by placing it in the fire, or buying it in the earth on the altar. Dakota people had definite rules of behavior (etiquette) for life in the tipi. If the door was open, friends (Ko da) usually walked right in. If the door was closed, they called out or rattled the door covering and awaited an invitation to enter. Some tipi even has a special door knocker which could be shaken to attract attention within. A shy person might just cough to let those inside know he was waiting. If two sticks were crossed over a tipi door, it meant that the owners either were away or desired no company. If they were away, they first closed the smoke flaps by lapping or crossing them over the smoke hole. The door cover was tied down securely and two sticks were crossed over it. The door was thus “locked,” and as safe in Dakota society as the most strongly latched door would be in Euro-American settlers civilization today. Usually, wi ca’ sta’ (men) sat on the wa-zi-ya-pa (north side) of the tipi and win’yan (women) on the i-lo’kah-wa-pa (south.) The owner’s seat was against the rear south backrest. If he had a son, the son’s seat was the other backrest, if he had no son, this was reserved for guests. And often both rear backrests were given to guests and the host moved farther over to the right so that the guests were on his left, or c’an-te’ (heart side). On entering a tipi, a man moved to the right to his designated place, a woman to the left. Whenever possible, it was proper to walk behind a seated person, the seated one leaning forward, if necessary. If passing between him and the fire could not be avoided pardon was asked. In asking such pardon, a kinship term was used. This did not necessarily imply actual relationship, but was a courtesy. To an older person, one would say “Excuse me, mihunkawazi (my brother); or mitanke “(my sister),” or Tehansi (A man’s male cousin),” depending upon how close the acquaintance might be. There were exceptions to the above placements and movements within the tipi, of course. There were occasions when women occupied the north side of the tipi especially in the case of a man having more than one wife. No one ever stepped across the altar, or the fire! He’c’e-tu ya do!
Classroom Lessons—Wasna
Dried Meat and Berries

By Ramona Kitto Stately—Santee Dakota Nation

Curricular Area: Native American Culture/Multicultural
Lesson: Native American Food

Materials: Dried beef and dried berries.

Learner Goal: The students will gain an understanding and an appreciation for a traditional type of food eaten by Indians on the Plains. They will learn of the nutritional value of the dried beef and how a little bit can make you full.

Learner Outcomes: The students will be able to 1) Locate the area where the Plains Indians lived on a map of Native America 2) Identify and explain the make up of this traditional food item and how to make it 3) Describe the good qualities of this food and why it was such a great sustaining food.

Teacher Background Information

Wasna is a Lakota word, Wa means anything and sna means ground up. Wasna is a dish created by the Indians of the plains. It was eaten while traveling or while food was scarce. Traditionally Wasna is made from dried meat (likely buffalo) and dried berries (likely chokecherries) and fat or bone marrow.

Wasna: superior food because of its high nutritional value. Some facts:

- On average, 50% less cholesterol.
- Raises your iron level within 15 minutes
- High in protein
- High in iron
- Low in carbohydrates
- Dense meat will satisfy you more while eating less
- Takes longer to digest so you feel full longer
- 1.44 times as much iron per ounce than beef.
- 70%—90% less fat than beef

Variations: include turnips (Timpsila Wasna) - substitute the meat with roasted and ground corn meal (Corn Meal Wasna).

Special Note: When our ancestors ate Wasna, they never had diabetes, heart disease or cancer.
Classroom Lessons— Bags (Ozuha)

By Ramona Kitto Stately— Santee Dakota Nation

Curricular Area: Native American Culture/Multicultural
Lesson: Native American Bags

Materials: Map of Native America C. 1825 and C. 1900, Pictures of various types of bags/vessels used by the Plains Indians.

Learner Goal: The students will gain an understanding and an appreciation for the various types, sizes and styles of bags made and used within the plains Indians culture.

Learner Outcomes: The students will be able to 1) Locate the area where the Plains Indians lived on a map of Native America 2) Identify and explain in their own words at least two different styles of bags and what they may have been used for 3) Describe the materials that may have been used to assemble the bag 4) Describe some thoughtful ideas about the decorations used on the bag and their possible meaning.

Teacher Background Information

The Indians of the Plains were nomadic and lived in semi-permanent homes. They followed the movements of the Buffalo and had to be ready in an instant to pack up and move on. They carried all of their belongings in bags of many styles, shapes and sizes depending on its purpose. Many of the materials used were taken from the buffalo.

The hide of the buffalo was used to make these bags. Through a tanning process, the hide of the buffalo was scraped and cleaned and turned into rawhide which was used to make parfleche bags which stored food. Rawhide is a thick and hard hide which is very sturdy like plastic today. A continuation of the same tanning process created softer end product—soft buffalo hide that can be as soft as cloth. This soft hide is used to make many of the bags and then ornately decorated with shells, beads, porcupine quills and many other material or animal part that was available. This made each bag unique.

The process of creating a handmade bag is therapeutic. Working with our hands expends our negative energy and allows us to relax. This relaxed state allows us to learn patience and helps to enhance our creativity. Beadwork and sewing circles are important social events where one can also practice the art of conversation.

Activities:
1. Students conduct research on various bags used by the Plains Indians and cut out one of their own.
2. Before assembling the bag, they would conduct research on the types of materials available for decoration and decorate their own.
3. Student will complete the activity and be able to describe their final product.

Special note: You can use paper or leather to complete this activity. Other material used: Glass beads.
Classroom Lessons—Parfleche Bags (Ozuha)
By Ramona Kitto Stately—Santee Dakota Nation

Curricular Area: Native American Culture/Multicultural

Lesson: Parfleche Bags

Materials: Map of Native America C. 1825 and C. 1900. Pictures of various types of bags/ vessels used by the Plains Indians.

Learner Goal: The students will gain an understanding and an appreciation for a specific type of bag and especially the designs that are gender specific to the plains Indians.

Learner Outcomes: The students will be able to 1) Locate the area where the Plains Indians lived on a map of Native America 2) Identify and explain in their own words the difference between leather and rawhide. and 3) Describe what a parfleche bag may have been used for and why 4) Describe some thoughtful ideas about the color and design used on the bag and their possible meaning.

Teacher Background Information

The Indians of the Plains followed the buffalo and therefore and lived in semi-permanent homes. Because they followed the movements of the Buffalo, they had to be ready in an instant to pack up and move on. They carried all of their belongings in bags of many styles, shapes and sizes depending on its purpose. Many of the materials used were taken from the buffalo.

The hide of the buffalo was used to make these bags. Through a tanning process, the hide of the buffalo was scraped and cleaned and turned into rawhide which was used to make parfleche bags to use for a variety of purposes. One was to store food. Rawhide is a thick and hard hide which is very sturdy like plastic today. By getting it wet and shaping it and drying it into a specific shape, the bag became rigid and impenetrable. (A continuation of the same tanning process created softer end product—soft buffalo hide that can be as soft as cloth. This soft hide is used to make many of the bags and then ornately decorated with shells, beads, porcupine quills and many other material or animal part that was available.) This design made each bag unique.

The process of creating a handmade bag is therapeutic. Working with our hands expends our negative energy and allows us to relax. This relaxed state allows us to learn patience and helps to enhance our creativity. Beadwork and sewing circles are important social events where one can also practice the art of conversation.

What about the Art? There is no word for art in traditional native languages. Craftsmanship and design had important economic, social or spiritual function. Things were made out of necessity and in order to honor the beautiful Mother earth given to us by the creator, we made everything as beautiful as possible. Art is essential to the shaping of the Native culture and simultaneously shaped by it.

• Art objects serve as a reflection of cultural ideals, beliefs and spirituality and knowledge.
• Change = survival (Inclusion of pop culture in our art today is OK)
• Recognition of our tribal art is a part of our survival
• The art recognizes our individual achievements and
Classroom Lessons— Parfleche Bags (Ozuha)
By Ramona Kitto Stately—Santee Dakota Nation
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Design:

The parfleche design was exclusively done by women, and the designs were tribal specific but women had their family designs which they passed on to their daughters. The designs repeat themselves on each side of the parfleche flap; creating two identical designs were created in a square area. Most of these designs are divided into two, often separated by a central motif; either a hourglass shape or a decorated vertical line. It is interesting that these designs, which are symmetrical on four sides (one on each flap, and each flap divided into two), have a central design element, and were passed on from mother to daughter. This makes this types of art unique to these types of "visual" rules. The men’s contribution was usually pictorial (told the story).

Parfleche designs have an abstracted symbolic value. All animals, including humans, have the same type of symmetry; their spine which runs down the center of their body. These designs, like many other historic "women" designs symbolize the life and its forces. One cannot exist without a backbone which holds the entire body together.

The parfleche bags were colored with earth paints.

Activities:

1. Students conduct research on various shapes of parfleche bags used by the Plains Indians and cut out one of their own.

2. Before assembling the bag, they would conduct research on the types of designs and color and sketch their own.

3. Students will complete the activity and be able to describe their final product.
A Parfleche

Cut a piece of heavy fabric (such as canvas) twice as long as it is wide. Mark off the folds. Decorate with felt-tipped markers. Make holes where shown. Fold sides in and then fold ends to make an envelope. Tie through the middle end holes. Tie the sides through the holes in the corners and down through the center holes.

To the Plains Indians a parfleche, which was made of heavy skins or hide, was like a suitcase. They were strapped on the travois or slung in pairs over a horse like a saddle bag. Colors in abstract patterns were painted into the wet hide by the women. Sometimes, to waterproof the colors, they were coated with a sticky glue made by boiling the tail of a beaver.
DAKOTA DESIGNS
(small wooden parquetry)

FEATHER

LEAF

MOCASIN BORDER DESIGN
Parfleche Designs

OMAHA

ASSINIBOIN

MANDAN

MINATAPRE (HIDATSA)

DAKOTA

Designs adapted from:
WOODLAND = GEOMETRIC DESIGNS USED IN LOOM BEADING (OESMA)

WOODLAND = FLORAL DESIGNS USED IN APPLIQUE BEADING (OESMA)

BLACKFOOT = GEOMETRIC AND FLORAL DESIGNS USUALLY APPLIQUED

Dakota = GEOMETRIC BEADING, USUALLY DONE IN LACY STITCH

UTE = GEOMETRIC

PUEBLO = PAINTED DESIGNS
THE LESSON: HOW TURTLE FLEW SOUTH IN WINTER

Curricular Area: Language arts, science, history,

Grade Levels: 2nd, 3rd, 4th grades


Learner Goal: The students will be able to appreciate that all people tell stories to explain the world around them.

Learner Outcomes: The students will:

1. Locate the Dakota homeland on a map of Native America (not included) and the general location in which the story takes place
2. State what features of turtles are explained in this story.
3. Complete a story map and/or background questions as a teacher led group activity.
4. Explain an episode of the story and draw a cover page for the story.

Activities:

1. Students answer background questions about the story and/or complete the story map as a group activity.
2. Students draw a cover page for the story that illustrates one story incident.

Evaluation:

Students demonstrate they can locate the Dakota homeland on a Native America map; they demonstrate they understand the major episodes of the story and what the story explains through verbal feedback. They demonstrate they are able to recall details of the story by creating a cover page for the story.
HOW TURTLE FLEW SOUTH IN WINTER
A Story from the Dakota Nation

It was that time of year when the leaves start to fall from the aspens. Turtle was walking around when he saw many birds gathering together in the trees. They were making lots of noise and Turtle was curious. “Hay” Turtle said, “What is happening?”

“Don’t you know?” the birds said, “We are getting ready to fly south for the winter”. “Why are you going to do that?” said Turtle. Don’t you know anything?” the birds said. “Soon it’s going to be very cold here and the snow will fall. There won’t be much food to eat. Down south it will be warm. Summer lives there all the time and there’s plenty of food”.

As soon as they mentioned food, Turtle became even more interested. “Can I come with you?” he said. “You have to fly to go south”, said the birds, “You’re a turtle and you can’t fly”. But Turtle would not give up. “Isn’t there some way you could take me along?” He begged and pleaded. Finally the birds agreed just to get him to stop asking.

“Look here”, said the birds, “can you hold onto a stick hard with your mouth?” “That’s no problem at all”, Turtle said. “Once I grab onto something no one can make me let go until I am ready.” “Good” said the birds. “Then you hold on hard to this stick. These two birds here will each grab one end of it in their claws. That way they can carry you along. But remember, you have to keep your mouth shut”.

“That’s easy”, said Turtle. “Now let’s go south where Summer keeps all the food.” Turtle grabbed onto the middle of the stick and the two big birds came and grabbed each end. They flapped their wings and lifted Turtle off the ground. Soon they were high in the sky and headed toward the south. Turtle had never been so high off the ground but he liked . He could look down and see how small everything looked. But then, he began to wonder where they were.

He wanted to ask the two birds who were carrying him, but he couldn’t talk with his mouth closed. Turtle rolled his eyes. But the two birds just kept on flying. Then turtle tried waving his leg at them, but they acted as if they didn’t even notice. Now Turtle was getting upset. If they were going to take him south, then the least they could do was tell him where they were! “Mmmph”, Turtle said, trying to get their attention. It didn’t work. Finally Turtle lost his temper.

“Why don’t you listen to--------“ but that was all he said, for as soon as he opened his mouth to speak, he had to let go of the stick and he started to fall. Down and down he fell, a long, long way. He was so frightened he pulled his leg and his head in to protect himself. When he hit the ground he hit so hard that his shell cracked. He ached so much that he crawled into a nearby pond, swam to the bottom, and dug into the mud to get as far away from the sky as he possibly could.

Then he fell asleep and he slept all through the winter and didn’t wake up until spring. So it is that today, only birds fly south to the land where Summer lives while turtles, who all have cracked shells now, sleep through the winter.
BACKGROUND QUESTIONS FOR THE STORY:  
How Turtle Flew South for the Winter

1. Why did turtle want to go south with the birds?
2. Why did the birds think that was impossible?
3. What solution did the birds/turtle come up with?
4. What mistake did turtle make on the flight south?
5. What feature of turtles is explained in the story?

STORY MAP

TITLE:

SETTING:

CHARACTERS:

PROBLEM:

EVENT 1

EVENT 2

EVENT 3

EVENT 4

SOLUTION:

PHENOMENA EXPLAINED:
THE SEASONAL ROUND OF OJIBWE LIFE

Curricular Area: Social Studies, Language Arts

Suggested Grade Levels: 5-8.

Materials: Student reading, blank paper for creating a chart

Learner Outcomes: The students will be able to:

1. Identify the Ojibwe people as an American Indian tribe and know the general parameters of their traditional homeland.
   Indicators: *Locate the Ojibwe on a Minnesota map and a map of the Great Lakes region. *Identify the Ojibwe as being known by several different names: Ojibwe, Ojibway, Chippewa, Anishinabe.

2. Understand the relationship that existed between natural resources, food resources, and the seasonal round of Ojibwe life in the historic past.
   Indicators: *Make a chart in which seasons, foods, dwellings and tasks done by men and women are compared. Compare Ojibwe economic life long ago with economic life today in Minnesota with regard to the effects of each on the natural environment,

Student Reading:

Long ago Ojibwe families used the natural resources of their forest homeland to make a living. To take advantage of many plant and animal resources, families and groups of families moved to different locations each season. The new year began in late fall. At this time, one or more elders in each camp started a new count of the days of the year. For this task, they selected a long stick. A large notch etched into the head of the stick stood for the new moon. Smaller notches stood for the days that followed. In this way, they days and months of the year were recorded.

The Winter Hunting Camp

When the ice began to freeze over on the lakes, Ojibwe villagers moved to their winter hunting grounds. Five or six families usually lived together at the winter camp. Upon their arrival in camp, the women began to build dome shaped houses called wigwams. Saplings tied together at the top formed the frame. Rolled sheets of birch bark, sewn together, shaped the tops and sides of these small houses. The women laced cattail or bulrush mats on the floor and along the sides of the freshly built dwelling. If snow had already fallen to a deep enough level, the women banked snow up against the sides of the wigwam. This insulated the wigwams and protected the inhabitants from cold and wind.

The men in each camp went out hunting every day for deer or other large game. Hunting could be very tiring and the men were not always successful. When the men returned in the evening, they sat together in front
of an open fire. They rested and talked and dried their wet clothing. The women in camp kept fires burning most of the time. Here they dried surplus deer meat and cooked for the hungry hunters. While the men were out hunting, the women in camp repaired torn clothing and moccasins. If the hunting had been good, they also tanned deer hides to make new clothing. They used dyed porcupine quills and later, trade beads, to create beautiful designs on deer hide dresses, leggings and moccasins for their families.

Even the hunters did not venture out on exceptionally cold or stormy days. On such days, family members stayed in the comfort of their wigwams. In the evening, the elders would tell legends and stories to the children. Some elders even acted out the stories they told. Storytelling was an especially exciting time for the young children.

**Spring Sugar Making**

As winter came to a close, each family packed up dried deer meat and other supplies and transported them on sleds or toboggans. The men in camp made snowshoes for the elders so they could walk more easily through the crunchy spring snow. Families who had camped together over the winter, moved to the sugar bush. At this location, several sugar maple trees could be found together. Here the women maintained a storage lodge where they kept kettles, bark dishes, and other supplies. These supplies would all be needed in the task of collecting and processing maple sap into maple sugar.

The older and more experienced women in camp directed the work. They cut notches in each tree and inserted a small wooden trough. The sap from the trough flowed into the shallow bark dishes. Firewood had already been collected by the children and the women began to build fires. The children collected sap from each tree and poured it into a large kettle which hung over a fire. The women carefully boiled down the sap until it was hard. At just the right stage, they poured the hardening mixture into sugaring troughs. With wooden paddles, they chopped the mixture into grains of sugar.

Long ago, each family had to work together for about a month to make enough sugar to last a year. The women placed the warm sugar into birch bark containers. Some of the carefully decorated containers, filled with sugar, would be given away as gifts.

**Summer Village Life**

As the days became longer, Ojibwe families from different sugar camps gathered together in summer villages. These villages, located on islands or near lakeshores, became the base of operation for a wide variety of summer activities. The men did some fishing and they hunted deer in the woods nearby. Women and children planted gardens of corn, pumpkins and squash. As the crops ripened, each family moved to a favorite gathering spot to collect ripening berries.

By the end of the summer, they men and women harvested the garden crops and prepared them for storage. Sun dried corn, blueberries, and other foods were placed in underground pits. Lined with sheets of birch bark, pits kept surplus food clean and dry until in was needed. Some Ojibwe families lived north and west of Lake Superior. Here the growing season was too short to depend on harvested crops. The Northern Ojibwe concentrated instead on summer fishing to build surplus food supplies.
The Fall Rice and Fish Harvest

In late August and early September, the wild rice which grows in shallow waters became ripe and ready for harvesting. Each family set up their harvesting camp in the area where they customarily riced. Two people gathered the rice. One maneuvered the canoe through the rice fields with a long push pole. The other used two ricing sticks to knock the rice into the boat. When the couple arrived on shore, other family members in camp spread the wet rice out on sheets of birch bark to dry. Then, portion by portion, the rice was parched in a kettle, threshed, and winnowed until the inner seeds were free from the husks.

When the last of the rice had been processed and stored away, preparations began for the coming winter. The men set out for locations where they could set traps to catch fur bearing animals. The women took the responsibility for setting out fish nets in the lakes. They worked together to bring in a winter supply of fish. When the men returned, families prepared to return to their winter camps. The cycle of the seasons had been completed.

The Family Lodge

In Ojibwe family life long ago, the people who lived together included parents and children, grandparents, and sometimes aunts, uncles, or cousins. Pet dogs were also family members. They helped to guard the camp and warn the people of dangerous intruders. They helped to pull sleds in winter and they carried loads of supplies between camps. Occasionally pet crows became family members. During summer family reunions, pet crows, puppies, and dogs all traveled with the family in a canoe.

Ojibwe women worked together to build the houses. The houses were made of different kinds of materials and took different shapes. In winter, the women constructed dome shaped wigwams of saplings or tipis of spruce poles with birch bark siding. At the sugar camp, they often built a peaked lodge. For the peaked lodge, they placed a long ridge pole at the top of the pole frame. They covered the sides with sheets of birch bark. During the summer, the women built rectangular elm bark houses or summer wigwams. In the fall, at rice harvesting camps, they built wigwams over a frame of poles kept at the ricing camps from year to year.

In each type of dwelling, family members were assigned spaces to put their bedding and other personal belongings. They placed bedding of blankets or tanned hides over a floor of cedar boughs and rush mats. The women kept their cooking fires at the center or at each end of the lodge. Here they prepared and served food to their families and to visitors who happened to come by.
Student Activity:

Students work in small groups. Each student makes their own chart but information is supplied by all members of the group. A sample chart might look as follows:

The Seasonal Round of Ojibwe Life

<table>
<thead>
<tr>
<th></th>
<th>Main Foods</th>
<th>Type of Dwelling</th>
<th>Women’s Tasks</th>
<th>Men’s Tasks</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>WINTER</strong></td>
<td>deer</td>
<td>dome wigwam</td>
<td>prepare food</td>
<td>hunting</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>repair clothes</td>
<td></td>
</tr>
<tr>
<td><strong>SPRING</strong></td>
<td>maple sugar</td>
<td>peaked lodge</td>
<td>build fires</td>
<td>make snowshoes</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>boil sap</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>make sugar</td>
<td></td>
</tr>
<tr>
<td><strong>SUMMER</strong></td>
<td>fish, deer, corn,</td>
<td>elm bark lodge</td>
<td>plant gardens</td>
<td>fishing</td>
</tr>
<tr>
<td></td>
<td>squash, berries</td>
<td>summer wigwam</td>
<td>gather berries</td>
<td>hunting</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>store crops</td>
<td></td>
</tr>
<tr>
<td><strong>FALL</strong></td>
<td>wild rice</td>
<td>summer wigwam</td>
<td>net fish</td>
<td>harvest rice</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>harvest rice</td>
<td>trapping</td>
</tr>
</tbody>
</table>
Origin of the Clans

When the Earth was new, The An-ish-in-au-beg, congregated on the shores of a great salt water From the bosom of the great deep there suddenly appeared six beings in human form who entered their wigwams. One of these six strangers kept a covering over his eyes, and he dared not look on the Anishinabeg though he showed great anxiety to do so. At last he could no longer restrain his curiosity, and on one occasion he partially lifted his veil, and his eye fell on the form of a human being, who instantly fell dead as if struck by one of the thunderers. Though the intentions of this dread being were friendly to the Anishinabeg, yet the glance of his eye was too strong, and inflicted certain death. His fellows, therefore, caused him to return to the bosom of the great water from which they had apparently emerged.

The others, who now numbered five, remained with the Anishinabeg and became a blessing to them. From them originated the five great clans or Totems, which are known among the Ojibwes by the general terms of A-waus-e (Catfish) Bus-in-aus-e (Crane), Ah-ah-wauk (Loon), Noka (Bear) and Waub-ish-ash-e (Marten).
MONTHS OF THE YEAR AND SEASONS IN THE OJIBWE AND DAKOTA CALENDARS

Curricular Area: Language Arts, Science, Art

Materials: Rabbit pelts (optional) large paper, markers

Learner Outcomes: The students will be able to:

1. Name the seasons of the year either in Dakota or Ojibwe and in English
2. Identify the month of their birth according to the Dakota or Ojibwe calendar

Discussion and Activity:

With markers students draw a circle on a rabbit pelt or large piece of paper. They divide the circle into two sections. Half of the class can work with Ojibwe names for seasons and months and half can work with the Dakota names for each.

Next, share the names of the seasons in Ojibwe to half the class and the Dakota names for seasons to the other half. Students recall the season of the year they were born and draw a picture on half their circle that they think identifies that season. Then they label their picture with the appropriate Dakota or Ojibwe name.

Ojibwe Seasons:

- December, January, February: Bii-boon (Winter)
- March, April, May: Zii-gwan (Spring)
- June, July, August: Nii-bin (Summer)
- September, October, November: Dag-waa-gin (Fall)

Dakota Seasons:

- December, January, February: Wahni-yetu (Winter)
- March, April, May: Wetu (Spring)
- June, July, August: Mdo-ketu (Summer)
- September, October, November: Ptan-yetu (Fall)

Next, students think of and recall the month they were born. Share the Ojibwe names for the months with half the class and the Dakota names for the months with the other half. They then draw a picture of the month they were born on the other half of the circle along with the Ojibwe or Dakota name for that month. If students ask why months are called moons in Native calendars, the teacher can remind them that the word “month” means “moon” and months are calculated from new moon to new moon.
Northern Ojibwe Monthly Calendar:

<table>
<thead>
<tr>
<th>Month</th>
<th>Northern Ojibwe Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>Half Way Through the Winter Moon</td>
</tr>
<tr>
<td>February</td>
<td>Little Bears are Born Moon</td>
</tr>
<tr>
<td>March</td>
<td>Crow Comes Back Moon</td>
</tr>
<tr>
<td>April</td>
<td>Loon Comes Back Moon</td>
</tr>
<tr>
<td>May</td>
<td>Tree Buds Moon</td>
</tr>
<tr>
<td>June</td>
<td>Strawberry Moon</td>
</tr>
<tr>
<td>July</td>
<td>Half of Summer Moon</td>
</tr>
<tr>
<td>August</td>
<td>Time of Picking Wild Rice Moon</td>
</tr>
<tr>
<td>September</td>
<td>Leaves Turning Moon</td>
</tr>
<tr>
<td>October</td>
<td>Tree Shedding Moon</td>
</tr>
<tr>
<td>November</td>
<td>Water in Freezing Moon</td>
</tr>
<tr>
<td>December</td>
<td>Mid-Winter Moon</td>
</tr>
</tbody>
</table>

Dakota Monthly Calendar:

<table>
<thead>
<tr>
<th>Month</th>
<th>Dakota Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>Hard Moon (Hard Crust of Snow Moon)</td>
</tr>
<tr>
<td>February</td>
<td>Raccoon Moon</td>
</tr>
<tr>
<td>March</td>
<td>Sore Eyes Moon</td>
</tr>
<tr>
<td>April</td>
<td>Geese Lay Eggs Moon</td>
</tr>
<tr>
<td>May</td>
<td>Planting Moon</td>
</tr>
<tr>
<td>June</td>
<td>Strawberry Moon</td>
</tr>
<tr>
<td>July</td>
<td>Red Chokecherry Moon</td>
</tr>
<tr>
<td>August</td>
<td>Harvest Moon</td>
</tr>
<tr>
<td>September</td>
<td>Corn Harvest Moon</td>
</tr>
<tr>
<td>October</td>
<td>Shaking Leaves Moon</td>
</tr>
<tr>
<td>November</td>
<td>Deer Antler Shedding Moon</td>
</tr>
<tr>
<td>December</td>
<td>Trees Popping Moon</td>
</tr>
</tbody>
</table>

Next, the names of the seasons and moons in Ojibwe and Dakota are shared with the class. Ask the students: are there any identical names for the months in the Dakota and Ojibwe calendars? Yes. June is “strawberry moon” in both. Ask: Are there any names that are similar in both the Ojibwe and Dakota calendars? Yes. October is “shaking leaves moon” in Dakota and “tree shedding moon” in Ojibwe. Students are encouraged to show their work to the class and have students guess what season and month each student was born.

Evaluation: Students demonstrate they have been able to name the season of the year they were born in English and Dakota or Ojibwe, and identify the month of their birth according to the Ojibwe or Dakota calendar by completing their drawing activity.
Lesson: The Giant Beaver; A Story from the Ojibwe Indians

Curricular Area: Language arts, science, history

Grade Level: 2nd and 3rd grade

Materials: Copy of the Giant Beaver story, Copy of Questions About the Story, Drawing paper and markers

Learner Goal: The students will be able to appreciate that the Ojibwe created stories to explain features of the landscape in their homeland. They will appreciate that there once was a huge beaver (500 pounds in the Great Lakes area) some 9000 years ago.

Learner Outcomes: The students will:
1. Locate the Ojibwe homeland on the map and the location of the story (the islands between Lake Superior and Lake Huron).

2. State that the Ojibwe (and all people) created stories to explain unusual features of their landscape.

3. Speculate as to whether or not the story was created when giant beavers actually built dams in the Great Lakes region.

4. Explain episodes of the story and draw an illustration for the story.

Teacher Background:

See Background and Questions for The Giant Beaver

Activities: Tell the story and have students answer questions relating to the story. Students draw an illustration of the story.

Evaluation: Students demonstrate they can locate the Ojibwe homeland and the story location, state that the Ojibwe (and all people) create stories to explain unusual features of the landscape, and speculate as to whether the story was created when giant beavers were around through verbal feedback. They demonstrate they can explain episodes of the story and summarize the story by answering the questions relating to the story and by creating a drawing to illustrate the story.
A Story of the Ojibwe People

NANABOZHO AND THE GIANT BEAVER

At the time our story took place, Nanabozho was living with his grandmother, Nokoomis. In spite of her age, she was quite able to keep up with the pace set by her grandson, but finally the two of them became discouraged. They had followed the trail of a Giant Beaver right to the great inland body of water we know as Lake Superior, and then the trail petered out. Waub-Amik, the Giant Beaver had disappeared without a trace.

They had been traveling for so long they were very, very tired and so built a wigwam to rest. They spent the next few days fishing and basking in the warm sun.

They had been in their new home for about a week when it suddenly occurred to Nanabozho that the level of water in the lake was rising. He noticed that the rocks that were at the shoreline when they arrived were now underwater. He said to his Grandmother, “I must find out why the water is rising”.

He began to walk along the shore of the lake, toward the eastern end where the lake narrows at the approach of Lake Huron. Nanabozho looked ahead—and stood it shock and surprise. For there ahead of him, was a freshly built damn of giant proportions stretching right across the narrows.

“Oh”, said Nanabozho, “so this is why the water is rising. Waub-Amik has built a giant damn. Well, we will soon fix that!”. He took one more look and then ran home to his grandmother.

“Nokoomis”, he shouted, “I’ve found the trail of Waub-Amik again. He’s damned up the waters at the head of the lake, and I know he must be hiding somewhere nearby. I want you to sit on his damn and wait for him to appear. I shall walk around the lake, and when I find him, I’ll drive him toward you. Now don’t fall asleep”.

Nokoomis ran to the damn, taking up a position where she could see far down into the waters. Nanabozho began to run around the lake. In a few minutes he disappeared from sight and Nokoomis kept watch as the hours rolled by. The sun moved down toward the west and finally disappeared. The hours of darkness stretched out, and Nokoomis thought they would never end, but the sun finally appeared again in the east, and slowly mounted into the sky. Nokoomis began to feel sleepy, but forced herself to stay awake. The sun set for a second night, and the old woman wondered how she would be able to keep awake. Her head began to nod.

Suddenly she sat bolt upright. She heard a sound of slashing. She jumped to her feet and ran along the top of the damn, and there, ahead of her was the Giant Beaver. She ran toward him and as he looked up he recognized her, and turned to dive back into the water. But Nokoomis was too quick for him, and she grabbed his broad, flat tail and held onto it tightly.

Waub-Amik struggled mightily, but he could not shake off the fingers of Nokoomis. He flattened in the water but to no avail. He could not escape. Nokoomis called aloud to Nanabozho, but there were no sounds in the night save the splashing of Waub-Amik. She called and called again, but her grandson was probably many miles away.

Now, Waub-Amik was very cunning. It did not take him long to realize that, although Nokoomis had a firm hold on his tail, the old woman did not have the strength to pull him out of the water. He twisted his body around and with his teeth and paws, began to burrow a hole through the great damn he had built.
Curricular Area: Language Arts or Social Studies

It was hard unpleasant work, but he kept on. The hours passed, and in the east, the first faint streaks of light appeared. They suddenly, there was a loud gurgling noise and the great damn quivered. Waub-Amik had burrowed right through his damn. The gurgle turned into a roar. The damn began to tremble and then shook violently. One instant more and the damn gave way. With a mighty roar the waters rushed through the hole, carrying sticks, clay, mud and boulders.

Fortunately Nokoomis realized what was happened and despite her weariness stepped out of danger. As she did Waub-Amik gave a mighty tug and wrenched his tail from her hands. In an instant, he was free again, and swam far down beneath the surface of the water.

When the sun rose, Nokoomis, looking sad, hoped she might catch a glimpse of Waub-Amik. The Giant Beaver was now several miles away, but Nokoomis beheld a wondrous sight. There, in front of her, in the narrows between the two lakes, the large mass of sticks, clay, mud, and boulders came to rest. They formed a maze of islands, stretching out for miles, further than the eye could see in the narrow channel between Lake Huron and Lake Superior.

Poor Nokoomis stood, cold and tired in the early morning light, staring at the amazing sight, and did not hear Nanabozho approach her. He saw in an instant what had happened. “Poor Nokoomis” he said tenderly, “Do not worry. No one could hope to hold the tail of Waub-Amik day after day. Now you must have some sleep and we will take up the Beaver’s trail again”.

Nanabozho and his grandmother never did catch up with Waub-Amik again. But the Giant Beaver came back to the north country and became friends with Nanabozho and old Nokoomis.

*Taken from with editing from The Adventures of Nanabush: Ojibway Indian Stories. Told by Sam Snake, Chief Eliyah, Yellowhead. Alder York. David Simcoe and Annie King.*
STORY MAP

TITLE:

SETTING:

CHARACTERS:

PROBLEM:

EVENT 1

EVENT 2

EVENT 3

EVENT 4

SOLUTION:

PHENOMENA EXPLAINED:

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STORYTELLING PRESENTATION EVALUATION

Name__________
Period__________

__1 point. Title (did you say the title)

__2 points Indian Nation (did you say the name of the Indian nation from whom the story came?)

__5 points Culture and Geography (did you tell the audience where the homeland of this Indian nation is located? Features of the landscape? How they got their food, clothing and shelter?)

__5 points Interpretation. (did you say the lines or act out your part with meaning?)

__5 points Projection (Could you be heard or seen clearly by your audience?)

__2 points Did you give a copy of the story and the grading sheet to your teacher?

___________20 points total performance
THE LESSON

THE SACRED TOBACCO PLANT

Curricular Area: Health, science, social studies, language arts.

Materials: Student reading, follow-up questions, Cherokee story about tobacco and follow-up questions, Internet research: the hummingbird in legends in another tribal group/or coming of tobacco legend from another tribal group.

Learner Outcomes: This students will be able to:

1. Explain why tobacco is considered sacred in Native cultures.
2. List three ways tobacco is used today and two ways tobacco was used in the past in Native traditions.
3. Name three additional plants that are used in religious ceremonies by Native people.
4. Explain why the hummingbird was able to retrieve tobacco in the Cherokee story: The Hummingbird Brings Back Tobacco
5. Locate one additional Native legend involving a hummingbird/or the coming of tobacco from another tribal group and compare or contrast your story with the Cherokee account.

Activities:

Students read about the meaning and uses of tobacco in Native traditions, both past and present. They complete the follow-up questions.

Students read the Cherokee story about tobacco and complete the follow-up questions.

Students conduct Internet research and locate another Native story featuring the hummingbird/or the coming of tobacco and write a short essay comparing and contrasting their story with the Cherokee account.

Evaluation:

Students demonstrate they can explain why tobacco is sacred, describe additional plants sacred to Native people, and discuss ways that tobacco is used today and in the past in tribal communities by completing the follow-up questions. They are able to explain why hummingbird was able to bring back tobacco and what use it served among the Cherokee by completing the follow-up questions. They use Internet skills to locate and explain another Native story featuring the hummingbird/or coming of tobacco and demonstrate they are able to compare and contrast the stories by completing a short essay on the topic.
Student Reading:

For Native people throughout the Americas, tobacco is a sacred plant. Tobacco, and often other sacred plants such as cedar, sage, and sweet grass are all used in religious ceremonies. The plants are burned in an open shell and the smoke is offered to participants for the purpose of purification. It is also offered to the sacred directions and to the Creator with prayer. Tobacco is also smoked in special pipes during a pipe ceremony. Not everyone can conduct a pipe ceremony. They have to be given permission from an elder who also conducts such ceremonies. In this way, the tradition continues.

Tobacco is also considered a proper gift. It is given to a storyteller, an Indian namer, a healer, or an elder when a special request has been made---such as asking for a story, asking for an Indian name, asking for sacred knowledge, or asking a healer to help someone in the family who is sick. Tobacco is also offered to the Earth when plants are picked and animals killed for food to sustain the family or community members. A tobacco offering reminds people that to live ourselves, it is necessary to take the life of a plant or animal, and the offering reminds people to be thankful. In some Native tribes, such as the Crow, there is a Tobacco Society, and only members of this society grow and harvest tobacco for the tribe as a whole.

In the past, pipes made of red pipestone with long stems symbolized the tribe or even clans within the tribe. These pipes, laden with Native tobacco, were used under very special circumstances. The tribal pipes were used in adoption ceremonies when an individual from another tribe was adopted into the family of the host tribe. They were also smoked when someone caused trouble in a village, and in the presence of the pipe, promised to stop quarreling and fighting.

Today, tobacco is also used at celebrations called pow-wows. Someone hosting the pow-wow gives tobacco to each drum in the drum circles, to the Master of Ceremonies, to the lead male and female dancers, and to the veterans who carry the American and tribal flags in what is called “the grand entry”. The tobacco is wrapped in red cloth and placed in a leather pouch. The red cloth symbolizes that something sacred is enclosed within.

Tribal Elders remind the people that tobacco is also a living thing, and if we take it from the Earth, we must have a very good reason for picking it----such as for use in religious ceremonies, as gifts for special requests, and as offerings to the plants and animals, to the Earth, the four sacred directions and to the Creator. One misuse of tobacco is to smoke for recreational purposes. This would be considered not a very good reason for taking the life of the plant.

When a sacred plant is not used in a sacred way, it can be very harmful. Commercial tobacco is a poison containing over 4,000 chemicals. The dominant culture exploits tobacco by commercializing and glamorizing cigarette abuse. When tobacco is used as a drug -- smoking it daily or chewing it; it is not being used in a sacred manner. It’s also a problem when young people use it just to be cool and to fit in even if they don’t have the right to use it. Commercial tobacco was introduced from the outside. When smoking becomes a habit, a mundane, everyday affair, it loses its power. The addictive nature of it destroys our communities. Around the world, 7 people die every minute because they abuse tobacco. 40% of all our Native people smoke. This is the highest percentage of all groups. That means Native Americans abuse tobacco at a higher rate than any ethnic group in America.
Follow Up Questions:

How is tobacco used in Native religious ceremonies?

What other plants are used in ceremonies?

Under what circumstances is it proper to give tobacco to an Elder?

Under what circumstances is tobacco used as an offering?

How is tobacco distributed at a modern pow-wow?

In the past, what did pipes/pipestems symbolize?

Under what circumstances is tobacco use improper?

Explain in your own words why tobacco is sacred to Native people?

Extra Credit:
Are plants used in the ceremonies of your religion? Explain.

Hummingbird Brings Back Tobacco: A Cherokee Legend

Long ago when all the people and animals spoke the same tongue, there was only one tobacco plant in all the world. From far and wide they came for tobacco. All was well until the greedy geese stole the plant and flew far to the south with it where they guarded it with all their might. Before long, all of the people and the animals began to suffer greatly because they had no tobacco.

One old woman had become so thin and weak that everyone believed she would die soon, and could only be saved by tobacco. This old woman was loved by all the people and animals. So it was decided they should hold a council, which they did, and made a plan as to how to get tobacco back. They decided to send the animals to retrieve it.

One by one, the animals all tried to get the plant, but each time they were seen by the geese before they could reach the plant. From the largest to the smallest the four footed animals failed. Now the mole spoke up and said he would go. Everyone thought this was a good idea, as he could tunnel under the ground to the plant and steal it away. So off he went and as he approached the plant, his tracks were seen by the geese so he also could not get the plant.
Meanwhile the hummingbird listened to all the plans and had come up with one of his own. “How could this be?” they said “you are so small. How could you get the plant?” He told them he could do it and if they wanted they could test him. So out in the middle of the meadow, they showed him a plant that all could see. “Go sit on this plant”, they said “but do not let us see you getting there.”

No sooner had the words been spoken then the animals saw hummingbird sitting atop the plant. And he disappeared right before their eyes and reappeared in the council circle. No one had seen him go or return. They decided to give him a chance. Off he dashed straight to the tobacco plant, right under the noses of the geese. Quick as a wink he used his long beak to cut off the top of the plant that had the leaves and the seeds. Then off he dashed straight to the council.

By this time the old woman was thought to have died, but smoke was blown into her nostrils and with a cry--she opened her eyes and lived.

Follow-up Questions:

What kind of relationship did people and animals have long ago? How did they make decisions?

What problem did the geese cause in the story?

Why did the people and animals decide to do something about the stolen tobacco?

Which animals failed to bring back tobacco?

Why did the council think mole had a chance? Did he succeed?

Even though he was very small, why did the council think Hummingbird had a chance?

What characteristics did Hummingbird have that helped him bring back the plant?
AN ANNOTATED BIBLIOGRAPHY OF TEACHER AND STUDENT RESOURCES ABOUT NATIVE HISTORY AND CULTURE

With comments by Priscilla Buffalohead

For Teachers: Fresh Perspectives about Native American History:

1. Mann, Charles. *1491* Charles Mann first wrote an article by the same title in a recent issue of the *Atlantic Monthly*. He then wrote a book by the same title. It includes fresh insights into the Native America at the time of the Columbus Encounter and evidence that Native people were more advanced than Europeans in agriculture, healing, city planning and a number of other areas.

2. Koppel, Tom. *Lost World*. This journalist writes a very readable account of the new discoveries of archaeologists along the Pacific Coast. This author challenges the widespread theory that the ancestors of Native Americans traveled through the interior of Alaska to populate the Americas. He presents the idea that oldest evidence for humans in the Americas is along the Pacific Coast from Alaska to California, to Peru and Chili.

   This is a painful book to read as it documents acts of genocide against Native people by Europeans and Euro-Americans. In quoting soldiers who participated in the Sand Creek Massacre, they tell of shooting three year old Cheyenne children as they ran through the sand to escape the bullets of Chivington’s men.

4. Weatherford, Jack. *Indian Givers*. The odd title to this book is actually satire. Jack Weatherford is a local anthropologist who documents in this book the tremendous contributions that American Indians have made to world life and culture. I was able to create a jeopardy game out of this information. The games works well with 5th graders on up.

5. Wilson, James. *The Earth Shall Weep*. A carefully researched history of Native America concentrating on the Northeast, Southeast, Plains, Southwest and the Far West, with detailed information on the clash between Native and European world views.

   A detailed history of the encounter between Europeans and Native Civilizations of the Inca, Aztec, Iroquois, the Southwest, and Cherokee. This book is especially interesting with regard to the Inca civilization.
For Teachers:: A Guide to Children's Books about Native Americans


For Teachers and Students: Resources that are classics. These are old resources about Native life by Native authors that remain relevant today.

1. Eastman, Charles. Indian Boyhood. Dover Publications. New York. 1971. This is a delightful book written by a Dakota Indian man who went on to become a doctor, lecturer, writer, and Boy Scout advisor. Indian Boyhood is my favorite of Eastman’s books. It includes a rare glimpse into the traditional customs of the Dakota before their culture was drastically changed by Euro-Americans.


New York. 1933. Luther Standing Bear went to Carlisle Indian School in Pennsylvania in the latter years of the 19th and early 20th century. He talks about his experiences in boarding school and his home in South Dakota.

4. Wilson, Gilbert. Waheenee. An Indian Girl's Story. This book was told to Gilbert Wilson who recorded it in the early years of the 20th century. Waheenee or Buffalo Bird Woman was of the Hidatsa tribe and lived in an earth lodge village for all of her girlhood. I love this book because it is a heartwarming story. It includes chapters on the close relationship Hidatsa women and girls had with their dogs. One entire chapter is devoted to how Waheenee trained her puppy to haul wood.

For Teachers: Video/DVD's About Native Americans

1. Dreamkeeper. This movie came out in 2004. It is the story of a troubled Lakota boy who goes on a journey with his aging grandfather. Along the way his grandfather dies and he learns the power of stories. The vignettes within the main theme are worth viewing on their own. I have never seen the traditional stories of Native people portrayed so beautifully, dramatically, and respectfully. Young


For Teachers: Posters, brochures, and monthly magazines about the Ojibwe, treaty rights, and other current issues contact: Great Lakes Fish and Wildlife Commission. Public Information Office. P.O. Box 9, Odanah, Wisconsin 54861.

For Students: Lerner Publications, a local Minneapolis Publishing Company came out with a series of books during the 1990’s that portray modern American Indian children doing traditional activities. These books are badly needed because all too often children come away with the idea that American Indians no longer exist. Some of the books are at a higher reading level than others but all the books can be read to younger children. These books are all written and illustrated by Native Americans.


   *Songs From the Loom.* 1995.


For Students:
Children’s books by Paul Goble are renditions of traditional Native stories. Many of these are from the Lakota people, and the Lakota tribal colleges recommend these books.


For Students:
I haven’t had the opportunity to read many of Bruchac’s books, but the California organization, Oyate, recommends his work for children.


*Songs From This Earth on a Turtle’s Back: Contemporary American Indian Poetry.*


For Students and Teachers:

The author is an enrolled member of the Lac Courte Band of Ojibwe and he speaks his Native language. This book is very readable and an authentic account of the migration of the Ojibwe from the East. The only problem with the book is that some traditionalists object to his revealing too much about what they consider to be sacred knowledge that should not be shared.


hair for rugs but the story is so delightful that doesn’t seem to matter.

4. Brewer, Linda Skinner. *O Wakaga. Activities for Learning About the Plains Indians*. Daybreak Star Press. 1984. I have been impressed with everything that has been published by Daybreak Star Press. It is a Seattle based Indian company and the authors are all Native American scholars.

5. Broker, Ignatia. *Night Flying Woman. An Ojibwe Narrative*. Minnesota Historical Society Press. St. Paul. 1983. Ignatia Broker was a member of the White Earth band of Ojibwe. She wrote a remarkable book in that it is very readable over a wide range of reading abilities. The book is fiction but it is based upon her family history. The Introduction includes a narrative by Broker about what life was like for Ojibwe families who came for the first time to the Twin Cities area.


8. Culin, Stewart. *Games of the North American Indians*. Dover Publications. New York. 1975. This book on authentic American Indian toys and games is the only book a teacher will need if they want to do a unit on this subject. Culin researched primary historical sources during the early years of the 20th century to include in a book that was originally published by the Bureau of American Ethnology. Some rules for some games are incomplete but each category of game includes information on how this toy or game was played in specific Indian tribes.


10. Healy, David and Peter J. Orenski. *Native American Flags*. University of Oklahoma Press. Norman. 2003. I used this book to give my American Indian students a copy of the flag from their reservation. They then made their own flags out of felt. Not all Native flags are included in this book but some that are not included might be found on the Internet. The new social studies standard requires students to understand that Indian tribes are Nations. One of the best ways to teach
this concept to children is to have them create a flag of a Native nation.


12. Johansen, Bruce. *Forgotten Founders.* Ganbit Inc. 1982. This is a scholarly work on how the Iroquois Confederacy influenced the Articles of Confederation that became the United States Constitution.


14. Johnston, Basil and Del Ashkewe. *How the Birds Got Their Colours.* Kid’s Can Press. Toronto. 1978. Basil Johnston is Canadian Ojibwe. His books also include books for adults. His work is authentic and like Edward Benton-Banai, the only problem is that some traditionalists feel some information should have been reserved for the Ojibwe.


16. Kegg, Maude. *Gabekanaasing: At the End of the Trail.* University of Northern Colorado. Paper No. 4 1978. This is one of several books narrated to non-Ojibwe scholars who understand and speak Ojibwe. I had the pleasure of meeting Maude, who was a member of the Mille Lacs Band of Ojibwe. She had a great sense of humor which shows in her vignettes about her childhood at Mille Lacs. She was also a skilled diplomat when it came to dealing with all kinds of people in her job at the Mille Lacs Indian Museum. In addition to narrating her stories, Maude was known for her beadwork and basswood bark dolls.

17. LaFlesche, Francis. *The Middle Five. Indian Schoolboys of the Omaha Tribe.* University of Wisconsin Press. 1962. This book would be most readable by junior high or high school students but upper elementary students with good reading skills would probably have no trouble reading it. Francis LaFlesche was an Omaha Indian and son of an Omaha chief. He was a scholar who wrote extensively about the Omaha and cognate tribes. This book will reveal what a white man’s boarding school was like for Indian children.


These children’s stories were written and illustrated under the supervision of the Duluth American Indian Advisory Committee. They are delightful stories but may be difficult to obtain.


These children’s stories are about the Ojibwe culture hero, Nanabozho. He is a character that is a hero and buffoon at the same time and he teaches people how to behave by doing the opposite sometimes. He is known by slightly different names in different parts of Ojibwe country. For example, among the Mille Lacs Ojibwe he is Winnebozho and among the Menomine, Manabush. I have been impressed with the authenticity of materials to come out of Pemmican Publications.


A member of a Southwest Pueblo, Simon Ortiz was also a scholar. This book is recommended for upper elementary students. It would serve as a multicultural perspective on the Columbus Encounter.


Again, these are delightful children’s books coming out of Pemmican Publications. These two stories are about contemporary Indian children.


28. Zacharias, Joanne. *Dakota Language and Culture. Workbook and Coloring Book*. Shakopee Mdewakanton Sioux Community. 2006. This book is a must for teachers interested in teaching about the Dakota—a Minnesota nation. The book includes some Dakota vocabulary, such as the Dakota names for many animals. Young children can pick up languages even before they really understand the concept of ethnic group.

News Publications:

*The Circle Newspaper* is a publication of the Twin Cities urban Indian community. In the arts area, subscribing to this newspaper is a must. It includes a posting for all Native related events taking place in the area. These postings include local pow-wows, some of which are community sponsored, and some public school sponsored. These events are open to the public, but usually take place evenings and week-ends. *The Circle is located at 3355 36th Avenue South, P.O. Box 6026, Minneapolis, Minnesota. Phone: 62-722-3692 E-mail: circlempls@aol.com.*

*Birchbark Books* is a store exclusively devoted to books and other media materials about Native people in Minnesota and throughout the United States and Canada. The bookstore is located at 2115 West 21st Street, Minneapolis, Minnesota. Phone: 612-374-4023.

EVALUATION
Lesson Plans About the Dakota and Ojibwe of Minnesota

Name (optional)__________________________ Education Day Attendee?_______

Grade Level Taught______________________

Curricular Area Taught___________________

Please rank the following 1=poor, 2=fair, 3=good, 4=very good 5=excellent

1. How would you rank the overall quality of the lessons, information and resources cited in this packet?                1     2     3     4     5

2. Are you likely to use some or all of these materials in your classroom during the months ahead?                1     2     3     4     5

3. Do the enclosed materials help you feel more comfortable in teaching about the Native people of Minnesota?    1     2     3     4     5

4. Does the information in the lessons strengthen your understanding of the Native people of Minnesota?                 1     2     3     4     5

5. Would you recommend these lessons/materials to other teachers?                1     2     3     4     5

The best part of the packet was:_______________________________________________.

How could the enclosed lessons in the packet be improved?:___________________

________________________________________________________

We value your input. Further comments or suggestions:_______________________

________________________________________________________

Please return to: Ramona Stately, email: Statelyr@district279.org or Shawnee Hunt, email: hunts@district279.org. Educational Service Center. Osseo Area Schools. 11200 93rd Avenue North. Maple Grove, Minnesota 55369
Art Print Courtesy of Tim Brown
White Earth, Ojibwe Artist